

ONE HUNDRED VIRTUES of
Alī Ibn Abī-Ṭālib
and his sons, The Imams



Compiled By: *IBN SHĀDHĀN*

English Edition by: *Badr Shakin*

ONE HUNDRED VIRTUES

OF 'ALĪ IBN ABĪ-ṬĀLIB AND HIS SONS, THE IMAMS

COMPILED BY:

ABU'L-HASAN MUḤAMMAD IBN AḤMAD IBN 'ALĪ IBN
ḤASAN AL-QUMMĪ
KNOWN AS

IBN SHĀDHĀN

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH,
THE BENEFICENT, THE MERCIFUL**

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PREFACE

In the Name of Allah, Most Gracious, Most Merciful

All praise be to Allah, the Lord of the worlds. Peace and blessings be upon the most honorable of all Prophets, the Seal of the Messengers, Muhammad, and upon his Household—the pure, the immaculate.

Normally, an introduction to a book involves the introducer thrashing out, even if briefly, the subject, idea, method, and structure of the book, as well as presenting the compiler along with information that the gentle reader requires throughout the book.

As for this book whose title in its original language is *'m 'atu manqabatīn min manāqib, amīrīl mu'minīna alī, ibnī abī-ṭālibīn wal ā'immati min wildīn* (One Hundred Virtues of The Commander of the Believers—Ali ibn Abī Ṭālib, and the Imams from his descendants)', I am sure that anyone who reads its title, even if by chance, will have a primary idea that the book comprises the virtues and merits of Imam Ali ibn Abī-Ṭālib and the Holy Imams from his offspring. Being the opposite of "defect", the word "virtue (*manqabah*)" embraces all noble deeds and items of pride. With reference to the most famous Arabic-Arabic dictionaries, the Arabic item '*manqabah*' stands for a | high moral standards and excellent manners. Let us read the following text that is addressed by the compiler of this book to the addressee:

"O Shaykh! May Allah prolong your life! I have collected for you that which you requested and desired from the merits of Amīr al-Mu'minīn (the Commander of the Believers) as reported from ways of narration approved and adopted by Sunnite scholars. They are one hundred in number. Hence, you may adhere to and learn them so that you will be guided to the right path."

It seems repetitive to say that the topic of this book is no more than a bouquet by which the compiler perfumed the environment of the Islamic library with an everlasting fragrance. The compiler presents these virtues frankly and plainly. Moreover, his presentation of the *isnād*¹ is characterized by clarity, precision, and exactitude, ending them to a high degree of proving the esteem or merit of Imam 'Alī or one of the Holy Imams (a.s.),² and connecting them to the authority that he trusts.

In point of fact, the merits and virtues of Imam 'Alī (a.s.) are too abundant to be comprehended by any writer, therefore, a writer who compiles such merits has in fact only referred to a brilliant flash among these lights of truth, justice, and true guidance that exist in the personality of this Imam, since his merits are uncounted and no pen can ever enumerate them and no tongue can ever have a handle on them.

The compiler of this book has referred to the series of authority to the Holy Prophet (a.s.) who 'does not he speak out of desire, it is naught but revelation that is revealed.' In the ninety-ninth virtue, the compiler reports the Holy Prophet (a.s.) as saying,

"Even if all trees are pens and all seas are ink, and all the Jinn are counters, and all human beings are writers, they shall not be able to count the excellent virtues of 'Alī ibn Abī Tālib."

In the hundredth virtue, he cites the following saying as reported from the Holy Prophet (a.s.),

Almighty Allah has granted my brother, 'Alī ibn Abī-Tālib, excellent virtues that are too numerous to count. If one mentions one of these virtues having faith in it, Almighty Allah will forgive all of his past and future sins. And if one writes one of his virtues, the angels will seek forgiveness for him as long as that written text continues to exist. And if one listens to one of his virtues, Almighty Allah will forgive all the sins that he committed using his ears. And if one reads a book about his virtues, Almighty Allah will forgive all of the sins that he committed using his eyes. To look at 'Alī ibn Abī Tālib is a kind of worship, and to mention him is another kind of worship. Almighty Allah does not accept the beliefs of one who does not declare loyalty to 'Alī's Divinely commissioned leadership *wilāyah* and does not renounce his enemies."

Speaking of Imam 'Alī's innumerable virtues, Abdullāh ibn Abbās was once asked, "Glory be to Allah!"³ How numerous the virtues and merits of 'Alī are. I believe that they may be even three thousand!"

Answering him, Abdullāh ibn Abbās said, "You should have said thirty thousand at least so that you may be closer to the truth."⁴

In this respect, Muhammad ibn Mansūr has reported that he heard Ahmad ibn Hanbal -the founder of the Hanbalīyah Jurisprudential School, died in AH 241- saying, "None of the Holy Prophet's companions has ever attained the number of 'Alī ibn Abī-Tālib's virtues."⁵

Like Ahmad ibn Hanbal scholars and traditionists such as Isma'il ibn Ishaq and Ahmad ibn Shu'ayb al-Nassa'i, have unanimously agreed that Imam 'Alī enjoyed virtues and merits that none else has enjoyed.⁶

Even those known for their hostility to Imam 'Alī as well could not hide confessing to his excellence and priority to all other companions of the Holy Prophet. For instance, al-Jahīz says, "Whenever precedence to Islam, asceticism, and a truth are mentioned, none can be preceded to 'Alī."⁷

The best description of Imam Ali's merits and priority has been depicted by Muhammad ibn Idris al-Shafi'i -the founder of the Shāfi'iyyah jurisprudential School- who is reported to have answered those who asked him about the rank of Imam Ali (a.s) "What can I say about the merits of a man whose enemies tried to hide his virtues out of their malice, rage and envy towards him, and his disciples have had to hide them out of their fear for themselves. Nevertheless, his merits and virtues have manifested themselves between these two in such a way that they are outspreading everywhere."⁸

This statement stands for clear evidence for the circumstances that encompassed the Imam (a.s) and the vicious attempts of the rulers to hide and even misrepresent his merits and virtues. This fact is too obvious to require proofs. Nonetheless, let us quote the following paragraph from Ibn Ab'ul-Haaid's *Sharh Nahj al-Bataghah* 1/16:

"I was the caller to prayer (*mu'adhhdhin*) of so-and so's family. Every morning, I used to 'curse' Ali one thousand times⁹ in the beginning of each *adhān*. On Fridays, I would repeat it four thousand times...

The ruling authorities threatened everybody who would praise Imam 'Ali (a.s) with sentencing to death. Moreover, they banned the reporting of any tradition showing the excellence of Imam 'Ali (a.s). Exceeding all limits, they also prevented the people from naming their newborns with the name of the Imam (a.s). All such procedures could never belittle him, rather, they raised his standing and increased his excellences. Hence, he was just like musk, whenever it is suppressed, its scent spreads more, and just like the sun whose light cannot be hidden by a hand, and just like sunlight, when it is hidden from one eye, many other eyes can see it."

In the face of such testimonies, astonishment cannot attack us because we have full faith in Imam Ali's unmatched personality since none can comprehend him as exactly as he is in reality. A. Bary in *Mashariq Anwar al-Yaqin*, pp. 1,2.

has quoted the Holy Prophet (a.s.) as saying,

"O 'Alī, none can realize your reality save Almighty Allah and me, and none can realize my reality save Almighty Allah and you, and none can comprehend Almighty Allah save you and me."

In conclusion, the following book comprising Ibn Shadhan's compilation of Imam 'Alī's virtues and merits is only a mere drop in an ocean.

The Ansariyan Publications has the honor to publish this precious book, adding to its original language its English translation, hoping that the gentle readers will benefit by it and estimate the elevated rank of Imam 'Alī and the Holy Imams (a.s.) that they attained owing to their vigorous roles in presenting the true depiction of Islam.

Although a previous translation of this book has been found as found on <http://www.shah-kasravi.us.net/2.htm>, it required much editing and thorough revision, therefore the Translation Committee at Ansariyan Publications has asked Mr. Badr Shaban to enhance this translation so that it will be better comprehended by the gentle readers, with deep thanks to the original translator, Sayyid Mohsen al-Milani.

There are two editions of this book: one is kept in the Library of Ayatullah Sayyid Mustafā al-Khansārī and the second is kept in the Library of Ayatullah al-Mar'ashī al-Najafī.

In this translation, we have depended mainly upon a version revised by Mr. Nabil R. dā Alwan and published by Ansariyan Publications.

To end with, we pray Almighty Allah to keep us following the path of Imam 'Alī and the Holy Imams since this is the genuine path that Almighty Allah has commissioned us to follow.

Ansariyan Publications

THE AUTHOR

Abu'l-Hasan Muhammad ibn Ahmad ibn Ali ibn al-Hasan ibn Shādhān al-Qummī (resident of Qum) al-Imām, is one of the master scholars and jurists of the Imāmiyah sect. He was the mentor of grand scholars like Abu'l-Fath al-Karājak and al-Na'āshī, a master biographer. He is the nephew of Shaykh Abu'l-Qāsim Ja'far ibn Muhammad ibn Qawāwayh al-Qummī. According to some biographers, Ibn Shādhān might have been an Arab personality of al-Kūfah who was exiled to Persia, Qum in specific, because of his having embraced Shi'ism and held fast to the loyalty to the Ahl al-Bayt (a.s).

His father, also called Abu' - Abhās Ibn Shādhān, was one of the jurists of the Imāniyah Sect. He wrote books like *al-Amar'* and *'Zād al-Musāfir'*

Unfortunately, history has not recorded the period in which most of our scholars lived. Yet, we can conclude from books of biography that Ibn Shādhān lived in the last years of the fourth century and the earlier years of the fifth. Likewise, history has not mentioned anything about his birthplace.

Ibn Shādhān was one of the great scholars who safeguarded the heritage and knowledge of the Ahl al-Bayt (a.s) by writing and publishing several works that shared this treasure.

This book specifically has had a great impact on the Muslim world because the author has carefully selected the sources of the narratives from Sunni books, thereby eliminating any doubt of bias.

Those who study the history of Islam can conclude that whenever corrupt, dishonest writers tried to insert doubt into peoples' hearts through their spiteful writings, it was always our scholars who undertook the mission of fighting against such vicious works through writing, publishing, and distributing precious, authentic writing works, such as this book, which is void of any personal opinion.

Both Sunni and Shi'ite scholars have depended upon Ibn Shādhān as a trustworthy, reliable narrator whose books and lectures are dependable.

INTRODUCTION

In the Name of Allah, the All-beneficent, the All-merciful, and upon Him do I rely

All praise be to Allah the First in His perpetuity, the Perpetual in His eternity, the Last in all His affairs, the All-merciful, with His creatures, the Unique in His kingdom and authority, the Sole in His independence and power, the Most High in His nearness, and the Nigh in His elevation. I praise Him with the praise of one who acknowledges that to praise Almighty Allah is a duty and to ignore so, a sin. I believe in Him with the belief of one who knows for sure, that nothing can avail him except his own deeds, and that he will eventually die without being able to achieve all his goals. I have full trust in Him with the trust of one who refers all power and might to Him.

I bear witness that there is no god save Allah alone without having any associate. On this bearing witness do I live by whole age. That He decides for me and saves me for the tribulations that I may face.

I also bear witness that Muhammad is His servant and messenger. He is the Prophet of Mercy, the lantern for this nation, and the savior from ignorance, blindness, deviation, and perdition. May Allah bless him and his Household with countless, endless, and matchless blessings.

Shaykh Abu Hasan Muhammad bin Ahmad bin Ali ibn al-Hasan Ibn Shahan, the transmitter, may Allah help him continue on obedience to Him, says:

O Shaykh, May Allah prolong your life! I have collected for you that which you requested and desired from the merits of Amir al-Mu'minin (the Commander of the Believers), the leader of the white-forehead believers, the prevalent Hero of Almighty Allah, Ali son of Abu Talib, as well as the Imams from his descendants—may Allah's blessings be upon them—as reported from Sunnite ways of narration. These virtues are one hundred in number. Hence you may adhere to and learn them so that you will be guided to the right path, I have intended to be brief in introducing them so as to avoid weariness. May Allah lead you and me to him on the truth and the right and may He not deprive us of decency and abundant reward.

1

Hasan ibn Ahmad ibn Sakhtawayh narrated in Kufah in the year 374 from Abū-Bakr Muḥammad ibn Ahmad ibn Isā ibn Mīhrān from Yahyā ibn Abd al-Ḥamīd from Qays ibn Rabi' from Amasa from Aḥyāyah from Ḥabbah a. Arānī from the Commander of the Believers 'Alī ibn Abī Ṭālib who said: The Messenger of Almighty Allah has said:

I am the master of the first (the past) and the last (the coming) generations, and you, 'Alī, are the master of the creatures after me. The first of us (i.e. the Abī al-Bayt) is as same as the last of us, and the last of us is as same as the first of us.¹

2

Abū Zakariyya Ṭahāh ibn Ahmad ibn Talḥah ibn Muḥammad a. Ṣarrām narrated that a ḥajjī came to al-Kūfah city and narrated from Abū Ma'ād Shāh ibn Abd al-Rahmān from Aḥmad ibn Abdullāh from Abd al-Ḥamīd al-Qattād from Ḥāshim ibn Bashīr from Shabbāh ibn al-Ḥaṣā'ij from Adī ibn Thābit from Sa'īd ibn Jubayr from Ibn 'Abbas who said: The Messenger of Allah said:

'Alī ibn Abī-Ṭālib is Allah's best creature after me. al-Ḥasan and a. Husayn are the Masters of the Youth of Paradise, and their father enjoys an even higher status, and Fāṭimah is the Doyenne of all women of the world. 'Alī is the dearest to me. If I had found for Fāṭimah a husband better than 'Alī, I would have given her in marriage to him.²

٩

فَ حَدَّثَنِي بِهِ أَحْمَسُ بْنُ مُحَمَّدٍ بْنُ سَعْدٍ رَحِمَهُ اللَّهُ بِأَكْوَفِهِ فِي سِتَّةِ أَرْبَعٍ وَسَعِيرٍ
وَأَثَلَدُهُ هُوَ حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَيْسَى بْنِ مُهْرَبٍ هُوَ حَدَّثَنِي
يَحْيَى بْنُ عَبْدِ الْحَمِيدِ هُوَ حَدَّثَنِي فَيْسُ بْنُ تَرْبِيحٍ هُوَ حَدَّثَنِي الْأَعْمَشُ هُوَ
حَدَّثَنِي عُبَيْدُ عَنْ حَبِيبِ الْعَرَبِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ هُوَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

تَأْمِنُهُ لِأَوْلِيَّيْنِ وَالْآخِرِينَ وَتَأْمِنُ يَا عَنِّي سَيِّدُ الْخَلَائِقِ بَعْدِي، وَتَوَلَّى
كَأَحَدٍ وَأَحْرَمًا كَأَوْلَادِهِ.

١٠

حَدَّثَنِي أَبُو رَكْرَكَةَ طَلْحَةُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الصَّرَّامِ قَدِمَ عَلَيَّ الْكُوفَةَ
حَدَّثَنِي هُوَ حَدَّثَنِي أَبُو مَعْدِيَنَةَ تَرْتَابُ بْنُ عَبْدِ الرَّحْمَنِ بِهِ هُوَ حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ
لَّهِ هُوَ حَدَّثَنِي عَبْدُ الْحَمِيدِ نَعْدَانُ حَدَّثَنِي هُشَيْمُ بْنُ سَعِيدٍ هُوَ حَدَّثَنَا سَعِيدُ بْنُ
الْحَجَّاجِ هُوَ حَدَّثَنَا عَدِيُّ بْنُ تَابِطٍ هُوَ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَمَّاسٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

عَنِّي بِنُ أَبِي طَالِبٍ أَفْضَلُ حَلْقٍ شَهَ عِبْرِي وَالْحَسَنُ وَالْحُسَيْنُ سَيِّدَا
شَبَابِ أَهْلِ لِحْنِهِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا، وَرَأْسُ طَائِفَةِ سَيِّدَتِهِ نَعْدَانِ
بَعَائِمِينَ وَرَأْسُ عَسَاةٍ حَسْبِي وَلَوْ وَجَدْتُ لِمَا طَلِمَهُ خَيْرًا مِنْ عَيْسَى بِنِ
أَبِي هُرَيْرَةَ

3

Abū al-Jawād Muḥammad ibn Aḥsavn narrated from Muḥammad ibn Sulaymān from Yahyā ibn Ahmad from Muḥammad ibn al-Muḥawakkil from Zufar ibn al-Hudhayl from al-A'mash from Muwarrāq from Jābir ibn Abdullāh al-Anṣārī who said: The Messenger of Allah said:

Al-Ḥasan was given this name which means, beneficent, because Almighty Allah has created the heavens and the earth out of His beneficence. Both the names of 'Ali' and 'Ḥasan' are derived from Almighty Allah's Names, and Ḥusayn' is a derivative of 'Ḥasan'.³

4

Aḥmad ibn Muḥammad ibn Jarrah narrated from the judge Amr ibn al-Husayn from Amnah bint (daughter of) Ahmad ibn Dhahl ibn Sulaymān A'mash from her father from Sulaymān ibn Mahrān from Muḥammad ibn Kābir from Abū-Khaytham, from Abdullah son of Umar who said: The Messenger of Allah said:

I am your Warner and 'Alī ibn Abī-Tālib is your Guide. (The Holy Qur'ān reads: "Verily you are a Warner and for every group there is a Guide." 13:7) Through al-Ḥasan, you receive Allah's beneficence, and through al-Husayn, you will achieve either salvation or damnation. Al-Ḥusayn is a door amongst the doors of Paradise, Almighty Allah has forbidden those who fight against al-Ḥusayn from smelling the scent of Paradise.⁴

٣

خَبَرَنِي أَبُو لَطِيْفٍ مُحَمَّدٌ بْنُ لُحَيْسِ بْنِ الشَّيْبِيِّ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ، قَالَ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْكَوَيْهِ قَالَ، حَدَّثَنَا رُفْعَةُ بْنُ ابْنِ أَبِي هُرَيْرَةَ، قَالَ حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مَرْثَدَةَ، عَنْ جَدِّهِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

سُمِّيَ الْحَسَنُ حَسَبًا لِأَنَّهُ بِحَسَنِ آدَمَ فَهَاتِمٌ اسْتَعْوَبُوا وَالأَرْضُ
وَحَسَنٌ مُشْتَقٌّ مِنَ الإِحْسَانِ وَعَبِيٌّ وَالحَسَنُ اسْمٌ مَشْتَقٌّ مِنَ
الْإِسْمَاعِيلِيِّينَ وَنَحْسَبُ تَصَغِيرُ الْحَسَنِ.

٤

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ نَحْرَاجِي، قَالَ حَدَّثَنِي الْعَاصِمِيُّ عُمَرُ بْنُ الْحَسَنِ بْنِ
حَدَّثَنِي مَعْنَةُ بْنُ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ الْأَعْمَشُ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ،
عَنْ شَيْبَةَ بْنِ مَرْثَدَةَ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ حَدَّثَنِي أَبُو حَيْسَمَةَ، عَنْ
عَدِّ اللَّهِ بْنِ عُمَرَ، قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

بِي إِسْمَائِيلَ وَعَبِيٌّ بْنُ أَبِي طَالِبٍ هُنْدِيَّةٌ.

وَعَرُفٌ بِأَنَّ أَبَانَ مَسْرُومًا وَبِكُنَى قَوْمًا وَرَبِّ

وَإِحْسَانٌ أَعْظَمْتُمْ الإِحْسَانَ. وَالحَسَنُ يُسَمُّونَ وَبِهِ تُسَمُّونَ الأَوَّلِ
لِحَسَنِ بَادٍ مِنْ نُوبٍ بَجَنَّةٍ، مِنْ مَعَادِهِ حَرَمٌ لَهُ عَلَيْهِ رَائِحَةٌ
لِحَبَّةٍ.

5

Muḥammad ibn 'Alī ibn al-Faḍl ibn Tamām al-Zayyāt narrated from Muḥammad ibn Qays from Abbad ibn Ya'qub from Mas'ūd ibn Uthmān from A'mash from Abū-l-Sha'q from Ilārī and Sa'id sons of Qays from Alī ibn Abī Tālib who said: The Messenger of Allah said

I will be at the Cistern of Kawthar on the Judgment Day, and you, Alī, will serve with the water of that cistern; Al-Ḥasan will keep people who do not deserve that water away from the Cistern, and al-Ḥusayn will give the orders, 'Alī ibn al-Ḥusayn will be the enforcer, Muḥammad ibn Alī will be the revealer, Ja'far ibn Muḥammad will be the driver; Mūsā ibn Ja'far will be counting the lovers and the resentful, and he will be the destroyer of the hypocrites, 'Alī ibn Musa will beautify the believers, Muḥammad ibn Alī will award the deservers of Paradise their degrees, 'Alī ibn Muḥammad will be the preacher of his Shi'ah adherents) and he will marry them the Paradisiacal Maidens, al-Ḥasan ibn Alī is the light of the inhabitants of Paradise - they will see through his light, and al-Qā'im (Imām al-Mahdī, the Riser, will be the intercessor who will ask Almighty Allah to allow them (the believers) to enter Paradise on the Judgment Day, a day on which Almighty Allah will accept only the intercession of those whom He is pleased with.

6

Muhammad ibn Abdullāh bn Ubaydullāh bn Murrāh narrated from Abdu-lah ibn Muhammad Al Baghawī from Alī bn al-Jād, from Ahmad bn Wahab bn Mansūr from Abu Qubays Sharayh bn Muhammad al-Anbārī, from Nāf from Abdullāh bn Umar bn al-Kaattab who said, "The Messenger of Allah told Alī bn Abī Tālib

O 'Alī I am the Warner of my nation, you are their Guide; al-Ḥasan is the leader (of my nation), al-Husayn is the driver; 'Alī bn al-Ḥusayn will bring the nation together; Muḥammad ibn 'Alī is the most learned of my nation, Ja'far bn Muḥammad is the writer; Mūsā bn Ja'far is the counter, 'Alī bn Mūsā is the nations' cross guard and savior, and he will banish those of my nation who are resentful, and he will draw the believers from my nation close together; Muḥammad bn Alī drives my nation, 'Alī bn Muḥammad is the most knowledgeable of my nation and its protector, al-Ḥasan bn Alī is the caller and the most generous of my nation, and al-Qā'im will serve them with water from the Cistern of Kawthar and the besought.

Then the Holy Prophet said

O 'Abdu-lah "Verily in this are signs for those who examine it closely (15:75)."⁴³

٦

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مَرْثَةَ رَحِمَهُ اللَّهُ تَعَالَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّعَوِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ وَهَبِ بْنِ مَنْصُورٍ وَرَأْسُ حَدِيثِي أَبُو قَبِيصَةَ سُرَيْحُ بْنُ مُحَمَّدٍ الْعَبْرِيُّ قَالَ حَدَّثَنِي يَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَعَلِّي نَسَبٌ أَبِي طَلِبٍ عِنْدَ

لِسَلَامٍ

يَا عَلِيُّ يَا سَدِيرُ أُمَّتِي، وَأَنْتَ هَدْيُهَا وَحَسَنُ قَائِدُهَا وَلِحْسِينِ
سَدْتُهَا وَعَسْرُ نَسَبِ لِحْسِينِ حَامِيهَا وَمُحَمَّدُ بْنُ عَلِيٍّ عَرَفُهَا وَحَقَرُ
بِرِّ مُحَمَّدٌ كَاتِبُهَا، وَمُوسَى بْنُ حَقْفَرٍ مُحْصِيهَا وَعَلِيُّ بْنُ مُوسَى
مَعْرِفُهَا وَمُنْجِيهَا وَصَالِدُ مُعْصِيهَا وَمُؤَيَّبِي مُؤْمِنِيهَا وَمُحَمَّدُ بْنُ عَلِيٍّ
قَائِمُهَا وَسَائِبُهَا وَعَلِيُّ بْنُ مُحَمَّدٍ سَائِرُهَا وَعَائِمُهَا وَحَسَنُ بْنُ عَلِيٍّ
مَسْرُوبُهَا وَمُعْطِيهَا، وَالْحَقُّ لِحْسِينِ عَمَلُهَا وَمُشَاهِدُهَا (إِنْ هِيَ ذَلِكَ
لَأَدَّبَ الْمُؤْمِنِينَ).

7

Saif ibn Ahmad narrated from Abū Ja'far Muḥammad ibn Isḥāq al-Tabarī from Hind ibn al-Sarī from Muḥammad ibn Husham from Sa'īd son of Abī Sa'īd from Muḥammad ibn al-Munkadīr from Jābir ibn Abdullāh al-Anṣārī who said

The Messenger of Allah said

When Almighty Allah created the heavens and the earth, He called on them and they responded. He also presented to them my Prophethood and the *Wilāyah* (the Divinely commissioned leadership of 'Alī ibn Abī Ṭālib, and they both accepted. Then, Almighty Allah created the beings and entrusted the religious affairs to us. Therefore, the truly happy ones are those who will be happy through us (i.e. on account of obedience to us), and the truly unhappy ones are those who are unhappy because of being disobedient to us. It is we who deem lawful that which Almighty Allah has deemed lawful and it is we who deem unlawful that which Almighty Allah has deemed unlawful.⁶

8

The Ujje al Mustafā Ibn Zakariyya narrated from Abdullah ibn Muhammad ibn Abdullah ibn Abu al-Aziz al-Baghdadi from Yas'na al-Hamami, from Muhammad ibn al-Fudayl from al-Kalbi, from Abi Sa'ad from Ibn Abbās who said:

I was sitting with the Holy Prophet, Imām Ali, Lady Fāṭimah, Imām al-Hasan and Imam al-Husayn when Archangel Gabriel came down from heaven and greeted the Holy Prophet with an apple. The Holy Prophet accepted the greeting by taking the apple. He then greeted Ali and gave him the apple. Ali accepted the greeting by taking the apple. He kissed it and gave it back to the Holy Prophet who accepted his greeting by taking the apple. Then, the Holy Prophet greeted Imām al-Hasan and gave him the apple.

Imām al-Hasan accepted the greeting by taking the apple. He kissed it and gave it back to the Holy Prophet, who accepted his greeting and then greeted Imam al-Husayn and gave him the apple. Imam al-Husayn accepted the greeting by taking the apple. He kissed it and gave it back to the Holy Prophet who accepted his greeting and then greeted Lady Fāṭimah and gave her the apple. Lady Fāṭimah accepted the greeting by taking the apple. She kissed the apple and gave it back to the Holy Prophet who accepted her greeting. He then greeted Imam Ali again and gave him the apple. Imam Ali accepted his greeting and kissed the apple. In an effort to return it to the Holy Prophet, the apple fell down from his hand and split into two halves. A light shone from the apple so radiantly that its rays reached the heavens. The following message was written inside the apple:

"In the name of Allah, the All-beneficent, the All-merciful. This is a greeting from Allah to Muhammad, the Chosen Prophet al-Mustafā and to Ali, the Pleased Servant al-Murtadha and to Fāṭimah, the Luminous Lady al-Zahra, and to al-Hasan and al-Husayn the grandsons of the Holy Prophet. This letter is a guarantee to their lovers to protect them from Hellfire on the Judgment Day."¹

٨

حدثني القاضي نعماني بن رزقويه قال حدثني عبد الله بن محمد بن عبد الله بن
 محمد بن يعقوب قال حدثني يحيى بن الحسين قال حدثني محمد بن القاسم عن
 الكشي عن أبي صالح عن ابن عباس قال

كُنْتُ حَاضِرًا بَيْنَ يَدَيْ نَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ، وَبَيْنَ
 يَدَيْهِ نَبِيٌّ وَهَامَةُ وَاحْسَنُ وَدَعْسُ بْنُ هَبِطَةَ جَبْرَتِيُّ عَلَيْهِ السَّلَامُ
 وَمَعَهُ تَفَاحَةٌ فَحَبَّبَ بِهَا نَبِيٌّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَيْنًا، فَصَبَّهَا
 وَرَدَّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَحَبَّبَ بِهَا رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَوَحِبَّ بِهَا الْحَسَنَ.

صَحِبَ بِهَا نَحْسٌ وَقَبِيحٌ وَرَدَّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
 فَتَحَبَّبَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَحَبَّبَ بِهَا حُسَيْنَ فَتَحَبَّبَ
 بِهِ حُسَيْنٌ وَفِيهَا وَرَدَّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَسَّمَهُ
 صَحْبًا بِهَا وَحَبَّبَ بِهَا هَامَةَ فَصَحِبَتْ بِهَا وَقَبِلَهَا وَرَدَّهَا إِلَى النَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَتَحَبَّبَ بِهَا وَحَبَّبَ بِهَا عَيْنًا مَرَّةً أُخْرَى فَتَحَبَّبَهَا
 عَيْنٌ وَهَمٌّ أَوْ يَرُدُّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَقَطَتْ
 سَقَاحَةٌ مِنْ بَيْنِ يَدَيْهِ فَهَامَلَتْ بِصَنْعِ فَسَطَّحَ مِنْهَا نُورٌ حَتَّى سَمِعَ
 تَرْتِيمًا لِنَبِيِّ قَدِيرٍ عَلَيْهَا سَطْرٌ مِنْ مَكْتُوبَاتِ سَمِعَ اللَّهُ لِرُحَمَائِهِ
 التَّوْحِيدَ، مَعِيَّةً مِنْ لَدُنْهِ بِأَنَّ مُحَمَّدًا مَصْطَفَى وَعَلِيٌّ
 لِمُرْتَضَى، وَهَامَةُ لِرُحَمَاءِ وَاحْسَنُ وَاحْسَنُ سَيِّدِي رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمِنْ لِحَبِيبِهِمْ يَوْمَ لِمَاعِمَةَ مِنْ لَدُنْهِ.

9

Nūb bn Ahmad bn Ayman narrated from Ibrāhīm bn Ahmad bn Abi Ḥasan from his grandfather from Yahyā bn 'Abd al-Ḥamid from Qays bn Rabī from Sulaymān al-A'mash who said Ja'far bn Muḥammad (Imām al-Ṣādiq) said my father narrated from 'Alī bn Husayn from his father who said my father the Commander of the Believers, told me The Holy Prophet of Allah told Imām 'Alī.

O 'Alī, you are the Commander of the Believers and the Leader of the pious ones.

O 'Alī, you are the master of all of the Prophets' Successors. You inherit all the Prophets' knowledge and you are the best of the truthful ones and the best of those who preceded others in believing in Almighty Allah

O Alī, you are the husband of the Doyenne of all women of this world and you are the Successor of the best of Messengers

O Alī, you are the master of the believers.

O 'Alī, you are, following me, the Argument of Almighty Allah against all creatures. Those who follow you will be awarded Paradise while those who are against you will be in Hellfire

O 'Alī, I swear by Almighty Allah Who has sent me as a Prophet and chosen me from amongst all of His creatures, if any servant (of Almighty Allah) worships Him for a thousand years, Allah will not accept it unless he (i.e. the servant) believes in you and your sons' *Wilāyah*.

Furthermore, your *Wilāyah* will not be accepted unless it is accompanied by disavowal for your enemies and the enemies of your sons. This is what Archangel Gabriel has told me. Hence, Let them choose to be believers or unbelievers.⁸

حدثني روح بن أحمد بن أبي عمير رحمه الله قال حدثني إبراهيم بن أحمد بن أبي
 حصين قال حدثني جدي قال حدثني يحيى بن عبد الحميد قال حدثني قيس بن
 إسحاق قال حدثني سفيان بن عيينة عن جعفر بن محمد عن عليهما السلام قال
 حدثني أبي قال حدثني علي بن الحسين عن أبيه قال حدثني أبي أمير المؤمنين
 قال

قال بي رسول الله صلى الله عليه وآله

يا علي أنت أمير المؤمنين ومامهم بمؤمنين.

يا علي أنت سيد الوصيين ووارث علم النبيين وخير الصديقين
 وقصص السابقين.

يا علي أنت روح الله تعالى عالمين وحقيقة خير المرسلين.

يا علي أنت موسى المؤمنين.

يا علي أنت لجة بعدي على الناس أجمعين ستوجب الجنة من
 بولائك، واستحق لك من عبادنا.

يا علي وأيدي بعدي بدسوة وأصططسي على جميع البرية لو أن
 عبدا عبد الله ألفا عام ما هب لله ذب منه إلا بولائك وولايته
 لأتمة من ولدك

وان ولاتك لا تغرب إلا بسيرة من أمدك وأمد الأتمة من
 وولدك.

بديك أحب إلي من حبائل علي بن سلام (فمن شاء فليؤمن ومن شاء
 فليكفر).

10

Sa'īd ibn Aḥmad narrated from Aḥmad ibn Abdu lāh from a Zabayr Isḥāq ibn Ibrāhīm from 'Abdu Razzāq ibn Hammām from his father from Mīnab, the slave of 'Abd al Raḥmān ibn Awf, from Abdu līlān ibn Mas'ūd who said

I was with the Messenger of Allah when he sighed heavily

"O Allah's Messenger. Why are you so sad?" I asked.

"O Ibn Maṣ'ūd Death is approaching me," replied the Holy Prophet.

"Appoint a successor," I suggested.

"Whom should I nominate?" The Holy Prophet asked.

"You may nominate Abū Bakr," I replied.

The Holy Prophet kept silent and then sighed deeply

"O Allah's Messenger! Why are you so sad? May Allah accept me as ransom for you!" I said.

"Death is approaching me," replied the Holy Prophet.

I said, "Nominate a successor."

"Whom should I nominate?" asked the Holy Prophet.

"You may nominate 'Umar ibn al Khaṭṭāb," I replied.

The Holy Prophet kept silent and sighed deeply for the third time

"May Allah accept my mother and father as ransoms for you! Why are you so sad, O Allah's Messenger?" I asked

"Death is approaching me," replied he

I said, "Nominate a successor."

"Whom should I nominate?" asked he

"You may nominate 'Alī ibn Abī Tālib," I said.

Weeping, the Holy Prophet said, "Ah, you (all) will not obey him! If you obey him, Almighty Allah shall allow you into Paradise. But by disobeying him, He will frustrate all your deeds."⁹

١٠

حَدَّثَنَا سَهْلُ بْنُ أَحْمَدَ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي عُبَيْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي تَوْعْبَةُ بْنُ
 سَعْدٍ قَالَ حَدَّثَنِي عُبَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ هُرَيْرٍ قَالَ حَدَّثَنَا مَسْعُودُ بْنُ
 عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ

كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَصْحَرُ فَتَقَسَّسَ

لِصُعْدَةِ قُلْتُ يَا رَسُولَ اللَّهِ مَا تَقَسَّسُ؟

قَالَ يَا مَسْعُودُ نَعَيْتُ أَبِي تَقْسِي

قُلْتُ سَتَحْتَلِفُ يَا رَسُولَ اللَّهِ

قَالَ مَرَّةً

قُلْتُ يَا بَكْرُ

فَسَكَتَ ثُمَّ سَمِعَ صَوْتَهُ قُلْتُ مَا تَقَسَّسَ؟ قَدْ ذَكَرَ تَقْسِي يَا رَسُولَ

لَهُ؟

قَالَ نَعَيْتُ أَبِي تَقْسِي

قُلْتُ سَتَحْتَلِفُ يَا رَسُولَ اللَّهِ

قَالَ مَرَّةً

قُلْتُ مَعْرُ بْنُ بَحْمَلٍ

فَسَكَتَ ثُمَّ تَقَسَّسَ كَالثَّأْفَلِ قُلْتُ هَذَا أَبِي وَأُمِّي مَا سِي رَأَيْكَ

بِعَمْسٍ يَا رَسُولَ اللَّهِ؟

قَالَ نَعَيْتُ أَبِي تَقْسِي

قُلْتُ سَتَحْتَلِفُ يَا رَسُولَ اللَّهِ

قَالَ مَرَّةً

قَالَ عِيَّ بْنُ أَبِي طَالِبٍ

فَبَكَى وَفِيهِ وَهْ وَالرَّغْبِ وَأَقْوَبِيهِ نَوَاصِيَهُمْ يُدْحَلِكُكُمْ لِحِنَّةِ

وَرَّ حَصِيصُهُ يَحْبِطُ عَنْكُمْ

11

Qutaybah ibn Sa'īd Abū-Rajā' narrated from Nāfi from Abū' al-ah, bn 'Umar bn al Khaṭṭab who said The Messenger of Allah said to 'Alī

O 'Alī. On the Judgment Day, you will be brought riding a luminous camel with a crown shining so brightly that it will almost blind people. Almighty Allah will call out, "Where is the successor of Muḥammad, the Messenger of Allah?" Then, you, 'Alī, will say, "Here I am." Then the caller will say, "As for those who loved you ['Alī], let them enter Paradise, and as for those who were against you, send them to Hell." So, you will distinguish people of Paradise from those of Hellfire, and this is an order from the All powerful King Lord.¹⁰

12

Abū Muḥammad Ja far ibn Ahmad ibn al-Ḥusayn al-Shāstī narrated from his book that Anmar ibn Ziyād al Qattān narrated from Yahyā bn Abi-Tālib from Anr bn 'Abd al Cāffār from al-Asa from Abi Saḥb from Abū-Hurayrah who said

I was with the Holy Prophet when 'Alī ibn Abi-Tālib entered. The Holy Prophet asked me, "O Abū Hurayrah Do you know who this is?"

I said, "O Allah's Messenger! I do. This is 'Alī ibn Abi Tālib"

Then the Holy Prophet said.

"This is a sea full of treasures and this is a rising sun. He is more generous and magnanimous than the River Euphrates and his heart is bigger than the entire world. May Allah's curse be on those who hate him."¹¹

13

Abū Qāsim Ja'far ibn Muḥammad ibn Masrūr (the butcher) narrated from Ḥusayn ibn Muḥammad from Ahmad known as Ibn al-Aswad al-Isbā'ān from Ibrāhīm ibn Muḥammad from Abūllā' ibn Ṣāliḥ from Jarīr ibn Abd al-Ḥamīd from Mu'ādh from Ibn Abhās who said I heard the Messenger of Allah saying

During the Ascension *Nghā' m, rāj*, whenever I passed by a group of angels, they asked me about 'Alī ibn Abī-Tālib so often that I started to believe that the name of 'Alī was more famous than mine in the skies. When I reached the fourth sky, I saw the Angel of Death who asked me "O Muḥammad, how is 'Alī doing?" I said, "O my friend, how do you know 'Alī?" He said, "O Muḥammad, I am responsible for taking the lives of everyone that Almighty Allah has created except for two your life and 'Alī's, because Almighty Allah Himself will take your lives by His Power."

When I reached under the Divine Throne, I looked up and saw 'Alī ibn Abī Ṭālib standing there under my Lord's Throne. "O 'Alī, did you precede me to this place?" I asked. "O Muḥammad," Archangel Gabriel asked, "To whom are you speaking?"

"I am talking to my brother 'Alī," I replied.

Archangel Gabriel said, "O Muḥammad, this is not 'Alī himself. This is an angel that Almighty Allah has created in the form of 'Alī. When we, the Favorite Angels, long for seeing 'Alī's face we visit this angel. This is on account of 'Alī ibn Abī Ṭālib's high rank in the view of Almighty Allah. We also seek Almighty Allah's forgiveness for the adherents (Shi'ah) of 'Alī."²

حَدَّثَنَا أَبُو نَعْمٍ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَسْرُورِ الْكُفَّارِ رَحِمَهُ اللَّهُ فِي حَدِيثِي مُحَمَّدِ بْنِ مُحَمَّدٍ، وَفِي حَدِيثِي أَحْمَدَ بْنِ عُبَيْدِ بْنِ الْمُعَرَّوْفِ بِأَنَّ الْأَسَدَ الْأَكْبَرَ لِأَهْلِهَا، فَإِنَّ حَدِيثِي إِبرَاهِيمَ بْنِ مُحَمَّدٍ، فَإِنَّ حَدِيثِي عِنْدَ اللَّهِ بْنِ صَالِحٍ، وَفِي حَدِيثِي حَرِيذِ بْنِ عَبْدِ الْجَبِيدِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبَّاسٍ وَفِي

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

بِمَا سَمِعْتُ فِي بَنِي لِسْمَاءَ مَا مَزُرْتُ بِمَلَأَ مِنْ مَلَأَتِكَ إِلَّا سَأَلْتُ فِي بَنِي عَمِّي مِنْ طَلَبِ عَيْهِ لَسَلَامٌ حَتَّى طَلَبْتُ أَنْ سَمِعْتُ عَمِّي شَهْرًا فِي لِسْمَاءَ مِنْ سَمِيٍّ قَبْلًا نَعْتُ سَمِيٍّ لِرَبَاعَةِ عَصْرٍ إِلَى مَلِكٍ أَعْرَبْتُ عَلَيْهِ بِسَلَامٌ قَبْلًا فِي " يَا مُحَمَّدُ مَا قَعَلْتُمْ عَمِّي؟ " قُلْتُ " يَا حَبِيبِي وَمَنْ بِنِ بَعْرُفٍ عَيْبَاءُ؟ " قَالَ " يَا مُحَمَّدُ مَا حَقُّ لَكَ تَعَالَى حَقًّا، لِأَنَّ وَأَنَا قَبِيصٌ وَحَدُّ يَدِي مَا حَلَّابٌ تَبَّ وَعَلِيٌّ بِنِ أَبِي طَالِبٍ عَيْهِ لَسَلَامٌ، فَإِنَّ اللَّهَ حَرَّ حَلَالُهُ نَهِيصٌ أَوْ حَكْمًا بِمَدْرَبِهِ " فَتَبَّ صَبْرَتْ نَحْتِ بِمَرَشِ نَطَوْتُ هَاءً أَسَدُ بَعْلِيٍّ بِنِ أَبِي طَالِبٍ عَلَيْهِ لَسَلَامٌ وَفَقْتُ نَحْتِ عَرْشِ رَبِّي، فَفَقْتُ " يَا عَمِّي سَمِعْتِي؟ " فَفَقْتُ لِي حَبْرَتِي " يَا مُحَمَّدُ مَنْ أَلَدِي نُكَلِّمُ؟ "

قَبَّ " هَذَا جِي عَلِيٌّ بِنِ أَبِي طَالِبٍ "

فَقَالَ بِنِ " يَا مُحَمَّدُ بِنِ هَذَا عَمِّي بِبَنِيهِ وَبِكَبَّةٍ مَنَّتْ مِنْ مَلَأَتِكَ حَلَّتَهُ اللَّهُ تَعَالَى عَلَى صُورَةِ عَمِّي بِنِ أَبِي طَالِبٍ عَلَيْهِ لَسَلَامٌ، فَحَقُّ مَلَأَتِكَ لِمُقَرَّبِي كَلَّمَا سَمِعْتُمْ بِنِ وَجْهِ عَلِيٍّ بِنِ أَبِي طَالِبٍ عَلَيْهِ لَسَلَامٌ رُبُّ هَذَا نَعْتُ لِكْرَامِهِ عَمِّي بِنِ أَبِي طَالِبٍ عَلَيْهِ لَسَلَامٌ سُبْحَانَهُ وَتَعَالَى وَتَسْتَعْمَرُ لَكَ شَيْعَتَهُ "

14

Abu'l-Hasan 'Alī ibn Ahmad ibn Mutawwa' al Makkī narrated from Ahmad ibn Muḥammad from Muhammad ibn 'Alī from 'Alī ibn Uthmān from Muḥammad ibn Furāt from Muḥammad ibn 'Alī al Bāqir from his father, from his grandfather Ḥusayn ibn 'Alī from his father (Imām 'Alī) who said

The Messenger of Allah said.

'Alī ibn Abī Ṭālib is the Successor of Almighty Allah and me, the decisive argument of Almighty Allah and me, the Door to Almighty Allah and to me, the Choice of Almighty Allah and me, the most-beloved of Almighty Allah and me, the intimate friend of Almighty Allah and me, and the sword of Almighty Allah and me.

He is my brother, my companion, and my representative

He who loves 'Alī will have loved me and he who hates him has in fact hated me, and the friend of 'Alī is my friend and the enemy of 'Alī is in fact my enemy

Alī's wife is my daughter and his sons are my sons His words are my words. His orders are my orders.

He is the master of all the Successors of the Prophets,

He is the best of my nation.

He is the master of all the descendants of Adam after me¹³

١٤

حَسْبِي أَبُو الْحَسَنِ عَلِيُّ بْنُ حَمْدٍ بْنِ مَسْوَدَةَ تَقَرُّكِي رَحِمَهُ اللَّهُ قَانَ حَسْبِي أَحْمَدُ بْنُ مُحَمَّدٍ وَهُوَ حَسْبِي مُحَمَّدُ بْنُ عَلِيٍّ، هَذَا حَسْبِي عَلِيُّ بْنُ عُثْمَانَ، قَدْ حَسْبِي مُحَمَّدُ بْنُ فَرَّابٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاهِرِ، عَنْ نَيْبِهِ، عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَسَّ

أَبِيهِ هَارٍ

قَانَ رَسُولٌ بِهِ صُنِّيَ الْبَدَأُ عَلَيْهِ وَإِيَّاهُ

عَسَّ بِي بَرِّ صَالِحٍ حَيِّمَةٌ أَيْمَهُ وَحَبِيبِي

وَحُجَّةٌ بِهِ وَحُجَّتِي

وَسَبُّ لَلَّهِ وَاسِي

وَصَبِيُّ لَلَّهِ وَصَبِييْ

وَحَبِيبُ لَلَّهِ وَحَبِيبِي

وَحَسْبُ لِي وَحَلِيبِي

وَسَيْفٌ بِهِ وَسَيْمِي

وَهُوَ حِيٌّ وَصَاحِبِي وَوَرِيثِي وَوَصِيْبِي

مَحَبَّةٌ مَحَبَّرٌ وَمَنْعَصَةٌ مَبْعَصِي وَوَيْهٌ وَبَيْتٌ وَعَدْوَةٌ عَدْوِي

وَرَوْحٌ بِنَّتِي وَوَسَادَةٌ وَوَلِيي

وَخَرْنَةٌ حَرَمِي وَقَوْلُهُ قَوْلِي وَأَمْرُهُ أَمْرِي

وَهُوَ سَيِّدٌ لَوْصِيْبِيْنَ وَخَيْرٌ أَمْنِي

وَمَنْبِيٌّ وَوَلَدٌ مَعْنِي

15

The Judge al-Mufāḥḥ narrated from Hasan ibn Ali al-Asnī from Saḥayb from his father from Ja'far ibn Muhammad al-Ṣādīq from his father from Ali ibn Husayn from his father Husayn ibn Ali ibn Abi Tālib who said

The Holy Prophet was at Ummu Salamah's house when an angel descended upon him. This angel had twenty heads. In each head, he had one thousand tongues, and each tongue praised Almighty Allah with a different language. His palm was larger than the seven heavens and the seven layers of the earth.

As he thought of him as Archangel Gabriel, the Holy Prophet said to the angel, "I have never seen you in this form before."

The angel said, "I am not Gabriel. I am Ṣarṣā'il. Almighty Allah has sent me to order you to give the light in marriage to the light."

The Holy Prophet asked, "Whom do you mean?"

The angel said, "You are ordered to give your daughter, Fāṭimah, in marriage to 'Ali."

So, the Holy Prophet gave Fāṭimah in marriage to 'Ali while Archangels Gabriel, Michael, Israfil, and Ṣarṣā'il were the witnesses. The Holy Prophet saw the following script written between the shoulders of Archangel Ṣarṣā'il:

"There is no god but Allah, Muhammad is the Messenger of Allah and the Prophet who brings mercy on people. 'Ali ibn Abi Tālib is the one who stimulates the decisive argument of Almighty Allah."

Then the Holy Prophet asked Ṣarṣā'il, "How long have you had this inscription written between your shoulders?"

Archangel Ṣarṣā'il replied, "It has been twelve thousand years before the creation of Adam."

١٥

حدثني عاصي أمداني بن بكر، قال حدثني الحسن بن علي القاصي قال
حدثني صهيب عن أبيه عن جعفر بن محمد الصادق، قال حدثني أبي قال حدثني
علي بن الحسين، عن أبيه الحسين بن علي بن أبي طالب عنه السلام قال

يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هِيَ تَيْبٌ أَمْ سَعْدَةٌ أَمْ هَيْبَةٌ عَلَيْهِ
هَلْكَ لَوْ عَشَرُونَ سَبْعًا فِي كُلِّ رَأْسٍ أَلْفُ سَنَةٍ يُسَبِّحُ بِهَا وَيَمْدَنُ
كُلُّ لَسَانٍ بَعْدَهُ لَا شَيْبَةَ الْأَحْرَاءِ فِي حُجَّتِهِ أَهْنَعُ مِنْ سَعْدِ سَمَوَاتِهِ
وَمَنْعِ رُصَيْنٍ فَحَسِبَ نَسِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ حَبْرَتُهُ فَقَالَ
”يَا حَبْرَتِي لَمْ يَأْتِي فِي مِثْلِ هَذِهِ لِصُورِهِ قَطُّ.“

فَقَالَ لَمَلِكٌ ”مَا تَ حَبْرَتِي لَ تَ صِرْصَائِيْنَ بَعَثِي إِلَيْهِ تَيْبٌ
لُرُوحِ لِنُورٍ مِنْ نُورِ“

فَقَالَ نَسِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ”مَنْ بَعَثَ؟“

فِي بَيْتِ قَاصِمَةَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ،

(قد) رُوِيَ لِنَسِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَاصِمَةَ عَلَيْهِ السَّلَامُ مِنْ
عَلِيِّ عِنْدَ السَّلَامِ بِشَهَادَةِ حَبْرَتَيْ وَمِيكَتَيْ وَسَرَّاقِيلِ وَصِرْصَائِيْنَ
عِيَهُمْ سَلَامُ، (قد) فَظَنَّ نَسِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِإِدْرَاسِيْنَ
كَتَمِي صِرْصَائِيْنَ مَكْتُوبٌ ”لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ تَبِيِّ
بِرَحْمَةِ، عِيَّ بِنِ أَبِي صَالِبٍ مُقِيمٌ الْحَجَّةَ.“

فَقَالَ نَسِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ”يَا صِرْصَائِيْنَ مُدُّ كَمُ كَتَبَ هَذَا
بَيْنَ كَتَمِيْنَ؟“

فَقَالَ ”مِنْ قَبْلِ أَنْ يَحْتَجَّ بِكُمْ بِأَتَيْ عَشْرَةَ أَلْفَ سَنَةٍ“

16

Abu Abdullāh Muḥammad ibn Wahbān al-Hannād narrated from Ahmad ibn Ibrāhīm from Ḥusayn ibn Abdullāh al-Zatrānī from Ibrāhīm bn Muḥammad al-Thaqafī from Yahyā ibn Abd al-Qaddus from Ali ibn Muḥammad a. Ṭayāṣī from Muḥammad bn Wakī a. Jarrāh from Fudayl bn Marzūq from Aṭyah Al-Awīl from Ab. Sa'd a-Khadrī who said: "I heard the Messenger of Allah saying:

"On the Judgment Day, Almighty Allah will order two angels to watch over the Path (Ṣiraṭ) and guard it. None shall cross it (to Paradise) without having a pass issued by 'Ali ibn Abi-Tālib. As for those who do not have a pass, Almighty Allah will order these two angels to stop them and ask them about it. Once one fails to answer, the angels will throw him into Hellfire on the head."

Presenting evidence, the Holy Prophet referred to this holy verse "And Stop them, for verily they must be questioned (37:24)"

I asked the Holy Prophet, "O the Messenger of Allah, may Allah accept my father and mother as ransoms for You! Please tell me what this pass that 'Alī gives is."

The Holy Prophet replied, "This is what is written on the pass with a very bright light, *lā ilāha illa 'llāh muḥammadun rasūlullāh alayyun walayyullāh*. There is no god but Allah, Muḥammad is the Messenger of Allah, 'Alī is the Representative of Allah)."¹⁵

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ وَهَّابٍ تَهْنِئَةً رَحِمَهُ اللَّهُ فِي حَدِيثِي مُحَمَّدِ بْنِ أَبِي هَيْمٍ،
 فِي حَدِيثِي خَمْسِينَ بَيْنَ عِنْدَ اللَّهِ رَحْمَتِي، وَفِي حَدِيثِي أَبِي هَيْمٍ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ
 وَفِي حَدِيثِي يَحْيَى بْنِ عَبْدِ الصَّمَدِ، فِي حَدِيثِي عَمِّي بْنِ مُحَمَّدٍ تَطْبِيسِي، وَفِي
 حَدِيثِي مُحَمَّدِ بْنِ وَكَيْعٍ نَجْرَاحٍ، وَفِي حَدِيثِي فَضْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةِ الْعَوْفِيِّ
 عَنْ أَبِي سَعِيدٍ خَدْرِيِّ، وَ

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ يَقْعُدُونَ عَلَى الصُّبْحِ
 فَلَا يَحْوُونَ بِهِمْ أَحَدًا إِلَّا بِيَدَائِهِمْ مِنْ عِبِّيِّ بْنِ أَبِي صَالِحٍ وَمَنْ لَهُمْ
 تَكْرَهُهُ بَرَاءَةٌ، أَمَرَ لَهُ تَعَالَى الْمَلَائِكَةَ بِمُؤَكَّلِيْنِ عَنِّي بِجَوَارِئِهِ
 يُؤَقِّمُهُنَّ وَيَسْأَلُهُنَّ فَمَنْ مَجَّرَ عَنْ حَوْسِهِمْ فَيَكْتَبُهُ عَلَيَّ مَنَعَرَتُهُ فِي
 نَارِهِ، وَدَسَّ قَوْلُهُ تَعَالَى (وَقَفُّوهُمْ نَهْمٌ مُسْتَوْثَرٌ)»

فَبَدَّلَ: أَيْ وَأَمَرِي نَا رَسُولِي بَلَاءٌ ذَمٌّ مَعْنَى ابْتِرَاءَةِ أَيْ
 أَعْطَاهَا عَلِيًّا؟

فَمَنْ مَكْتُوبٌ بِاللُّغَةِ اسْتَطَاعَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
 عِبِّيُّ وَوَلِيُّ اللَّهِ،

17

Ahmad ibn Muḥammad ibn Ubaydulḥab al Ḥāfiẓ narrated from `Alī ibn Sinān al Mawsilī from Ahmad ibn Muḥammad al Khalīlī - a - Amī from Muḥammad ibn Sālih from Sulaymān ibn Ahmad from Ziyād bn Muslim from Abd al-Raḥmān ibn Yazīd ibn Tābir from Sa`ām from Abī Salmā who said: I heard the Messenger of Allah saying,

On the Ascension Night, the All-majestic Lord said to me, "The messenger believes in what has been revealed to him from his Lord."

I completed, "...and so do the believers" ⁶

Almighty Allah then said, "This is true. Whom have you chosen as your successor?"

I answered, "I have chosen the best of my nation"

Almighty Allah asked, "You mean `Alī ibn Abi-Tālib. Do you not?"

I replied, "Yes, I do, my Lord!"

Then Almighty Allah said to me, "O Muḥammad! As I looked at all My creatures, I chose you from amongst all of them. Then I derived a name for you from My Name. Therefore, it is not permitted that one mentions My Name and neglects yours. My Name is Maḥmūd (the All praised) and yours is Muḥammad (the Praised). Then I looked again [at all My creatures], and I chose `Alī, and I derived a name for him from Mine. So My Name is al `Alī al A`lā (the Elevated, the Most High), and his name is `Alī the High.

O Muḥammad! I created you `Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, and the Imams from al-Ḥusayn's descendants from a ray of My Light.

١٧

حدثنا أحمد بن محمد بن عبيد الله الأحول حدثنا الله قال حدثني علي بن مسافر
الموصلي عن حدثنا أحمد بن محمد بن يحيى الأحمي عن حدثنا محمد بن صالح
عن حدثني سليمان بن أحمد قال حدثني ويان بن مسلم عن حدثني عبد الرحمن
بن يزيد بن جابر قال حدثني سلام عن أبي سفيان أعمى رسول الله صلى الله عليه
وسلم

سمعت رسول الله صلى الله عليه وآله يقول
سنة أسري بي بي السماء قال بي لجبرئيل حلّ حلّائهُ (امرئ لرمول
بنا أدر أبه من ربه)

قُتِبَ (والمؤمنون كل من بسه وملائكته وكفيه ورأسه)
قال "صدقنا محمد من حفت في أمثك"
قلت "خيرها"

قال "علي بن أبي طالب"
قلت "نعم يا رب"

قال "يا محمد بي طلعت إلى الأرض إبلاعة فأخبرتك منها
فشفقت لك سماً من أسهني فلا أذكر في موضع الأركب فبي
قالا انعمون وأنت محمد، ثم طلعت لثنية فأخبرت منها علياً،
فسمعت به سماً من سمني فأد بعني لأعني وهو علي، يا محمد
بي حللتني وحفت عينا وهطمة وحسن والحسين والأئمة من ولده
من سنخ نوري

Then I ordered all My creatures in the heavens and the layers of the earth to accept your Leadership (*Wilāyah*). As to those who accept it, I shall consider them believers, while those who refuse it shall be considered unbelievers.

O Muḥammad! If any of My servants worships Me so persistently that he becomes like an old waterskin, but he meets me rejecting the divinely commissioned Leadership of you, `Alī, and the Imams from his offspring, I will not accept him and will not forgive him unless he has submitted to your Leadership!

O Muḥammad! Would you like to see them?"

I replied, "Yes, my Lord, I would."

Almighty Allah said, "Look to the right of the Throne."

When I looked, I saw `Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, `Alī ibn al-Ḥusayn, Muḥammad ibn `Alī, Ja`far ibn Muḥammad, Mūsā ibn Ja`far, `Alī ibn Mūsā, Muḥammad ibn `Alī, `Alī ibn Muḥammad, al-Ḥasan ibn `Alī, and al-Mahdi who were among them in shining light. They were all standing and praying to Almighty Allah. Al-Mahdi was in the center, shining like a brilliant star.

Then Almighty Allah said "O Muḥammad! They are My decisive Arguments, and al-Mahdi shall take revenge on My behalf. I swear by My magnificence and majesty, he shall support My supporters and take revenge from My enemies. They (i.e. the fourteen Infallibles) enjoy obligatory right upon everyone. Only for the sake of them does Almighty Allah prevent the skies from falling on the earth."¹⁷

وَعَرَضَتْ وَلَايَتَكُمْ عَلَيَّ أَهْلُ سَمَاوَاتٍ وَأَهْلُ الْأَرْضِينَ فَهَلْ قَبِلْتُمَا
 كَسَّ عُنْدِي مِنَ الْمُؤْمِنِينَ وَمَنْ جَعَلَهَا كَسَّ عُنْدِي مِنَ الْكَافِرِينَ،
 يَا مُحَمَّدُ، لَوْ أَنَّ عَبْدًا مِنْ عِبْدِي عُنْدِي حَتَّى يَنْقَطِعَ وَيَنْصُرَ كَالشَّيْءِ
 لَبَيَّاسِي ثُمَّ تَابِي حَاجِدًا يَوْلَانِيكُمْ مَا عَصَرْتُ لَهُ حَتَّى يُمَرَّ يَوْلَانِيكُمْ،
 يَا مُحَمَّدُ أَنْجِبْ لِي بَرَاهِمَهُمْ؟
 قُلْتُ: "بَعْدَ يَا رَبِّ؟"

فَقَالَ لِي: "أَنْصَبْ عَنِّي بَعْدَ لَعْرَشِي"

فَأَنْصَبُ لَكَ يَا بَعْضِي وَهَاطَمَةُ وَلِحَسَنِ وَلِحُسَيْنٍ وَعَمِّي مِنْ لِحَسَنِ
 وَمُحَمَّدِ بْنِ عَلِيٍّ وَحَقِيقَةَ بْنِ مُحَمَّدٍ وَمُؤَسَّسِ بْنِ حَقِيقَةَ وَعَمِّي بِنِ
 مُؤَسَّسِي وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيٍّ بْنِ مُحَمَّدٍ وَأَحْسَنُ بْنُ عَلِيٍّ وَأَبِيهِ
 فِي مَحْضَاجٍ مِنْ بُرَى، قَدِمَ يَصَلُّونَ وَشَوْهُي وَسَنَظِهِمْ - يَعْنِي أَمَّهُ ي
 - نَصِي كَأَنَّهُ كَوْنٌ بَرِي.

فَقَالَ: "يَا مُحَمَّدُ هَذَا مَعْجَجٌ وَهُوَ ابْتِئَانٌ مِنْ عَدْرَتِكَ فَوَاعِرِي
 وَجَلَّاسِي إِنَّهُ النَّاصِرُ لِأَوْيَاتِي، وَبِعْتَمَعٍ مِنْ عَدْرَتِي، وَلَهُمْ لِحَجَّةٌ
 بَوَاحِلَهُ وَبِهِمْ بِمُسْتَلُّهُ اسْتَعْدُونَ أَنْ تَقَعَ عَنِ الْأَرْضِ إِلَّا بَدْرَهُ."

18

Muhammad bn Sa'id Abu'l Faraj narrated from Ahmad bn Muhammad bn Sa'id from Sa'id bn Jubayf al-Khaffāf from Sa'id bn Jubayr from Ibn Abbas who said The Messenger of Allah told 'Alī

O 'Alī I am the city of knowledge and you are its door. A city can only be entered through its door. Those who claim that they love me but they hate you are lying, because you are from me and I am from you, your flesh is my flesh, your blood is my blood, your soul is from my soul, your secret is my secret, and your demonstration is my demonstration. You are the leader of my nation and you are my successor after me. Those who obey you will triumph, and those who disobey you will lose. Those who follow you will win and those who are against you will fail. Those committed to you are winners, and those who abandon you are losers. You, and the Imams who will come after you, are like Noah's Ark, he who embarks on it will have survived while he who stays behind will have been drowned. You are also like the stars, whenever one disappears, another one appears up to the Judgment Day.¹⁸

19

Muhammad bn Hāmid al-Khazzāz narrated from al-Husayn bn 'Abd al-Samad from Yahyā bn Muhammad bn Qāsim al-Qazwīnī from Muhammad bn al-Hasan al-Hāfiz from Ahmad bn Muhammad from Harimāh bn Gālib from Hammād bn Salamān from Thābit from Anas bn Mālik¹⁹ who said The Messenger of Allah said

Almighty Allah has created seventy thousand angels from the light of 'Alī bn Abī Tālib's face. Their one and only job is seeking Almighty Allah's forgiveness for him, for his Shi'ah adherents, and for those who love him up to the Judgment Day.²⁰

١٨

حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ أَبُو الْفَرَجِ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ عَنْ
حَدَّثَنِي سَعْدُ بْنُ حَرْبٍ أَخْبَرَهُ قَالَ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ

يَا عَلِيُّ تَأْمِدُهُ الْحِكْمَةُ وَتَنْتَبِهُهَا وَتَنْتَوِيضُ بِعَدِيَّةٍ لِأَنَّ قَتْلَ
النَّبِيِّ وَكَذِبَ مَنْ رَعِمَ أَنَّهُ يُحِبُّهُ وَيُعَصِّفُ لِأَنَّ مَنِّي وَتَأْمِنُكَ
لِحُصْنِ مَنْ لَحِمِي وَدَمِي وَأَنْتَ مِنْ دَمِي وَوَجْهِكَ مِنْ رُوحِي، وَسَبْرُكَ لَنَا
مَنْ سَرِينِي وَغَلَابَتِكَ مِنْ غَلَابَتِي وَأَنْتَ هَامٌ أَمْتِي وَحَلِيمِي
عَلَيْهَا يُعْنِي، مُعْتَدٍ مِنْ أَطْلَعَكَ، وَمَشْفِيٍّ مِنْ عَصَاكَ وَرَبِّحَ مِنْ تَوْلَاكَ
وَحَسِبَ مِنْ عَادَكَ وَفَارَ مِنْ تَرَمَدِ وَحَسِبَ مِنْ فَا قَلْبِكَ هَمَلُكَ وَمَكْرُ
لَأَنَّهُ مِنْ وَلَدِكَ نَعْدَى مَثَلُ مَقْبِهِ نَوْجٍ مِنْ رَكْبِهِ جَاءَ وَعَنْ تَحْمِي
عَلَيْهَا عَرَفَ، وَهَمَلُكُمْ مَثَلُ نَحْوِمِ كَلَّمَا عَابَ نَجْمٌ طَعَّ نَحْمٌ أَيْ يَوْمَ
تَشِيَامِهِ.

١٩

حَدَّثَنِي مُحَمَّدُ بْنُ حَمِيدٍ حَرَّرُ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ عَمْرِو بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي
يَحْيَى بْنُ مُحَمَّدٍ بْنِ الْأَسَمِ الْقُرُوبِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَمِيْدٍ قَالَ
حَدَّثَنِي حَمْدُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي هَدِيَّةُ بْنُ حَبِيبٍ قَالَ حَدَّثَنِي حَمْدُ بْنُ سَمَةَ
عَنْ حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَسٍ بْنِ مَسْعُودٍ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

حَسْبِيَ اللَّهُ مِنْ سُوْرٍ وَجْهَ عَلِيِّ بْنِ أَبِي طَالِبٍ سَيِّعِينَ لَمَّا مَلِكِي
سَنَسْمَرُونَ بِهِ وَشَبَعَةَ وَنَعْنِيَهُ يَوْمَ انْفِصَالِهِ

20

Sahīh ibn Aḥmad ibn 'Abdulāh narrated from Muḥammad ibn Jarīr from al Ḥasan ibn Ibrāhīm al Baghdādī from Muḥammad ibn Ya'qūb al-Imām from Aḥmad ibn Yahyā from Abd al-Raḥmān ibn Ma'dī from Ibn 'Abbās who said

A man came to the Holy Prophet and asked, "Will I benefit from my love for 'Alī ibn Abī Ṭālib?"

The Holy Prophet said, "I do not know until I ask Archangel Gabriel."

Immediately, Archangel Gabriel came to the Holy Prophet who asked him that question

Archangel Gabriel said, "I do not know until I ask Isrāfīl."

So, Archangel Gabriel went up and asked Isrāfīl, "Will the love for 'Alī benefit one?"

Archangel Isrāfīl replied, "I do not know until I talk to my Magnificent Lord."

Then Almighty Allah sent the following revelation to Archangel Isrāfīl

Tell those angels, the trustworthy on My Revelations, to send My greetings to My beloved, Muḥammad, and to tell him that Almighty Allah greets you and says, "You are as close to Me as I want you to be. 'Alī is as close to you as you are close to Me. And those who love 'Alī are as close to Me as same as 'Alī is close to you."²¹

٤٠

حَدَّثَنَا مَهْرُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا الْخَسَنُ بْنُ مَرْثَبَةَ الْعَدَنِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ الْإِمَامُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ حَدَّثَنَا عُمَرُ بْنُ الرَّحْمَانَ بْنِ مَهْدِيٍّ عَنْ أَبِي عَبَّاسٍ قَالَ

خَاءُ رَجُلٍ لِي الشَّيْبِيُّ صَنَى إِلَهُهُ عِنْدَهُ وَابْنُهُ فَصَالَهُ أَيُّعْيَبِي حُبُّهُ
عَنِ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ؟

فصَالَ لَهُ، لَا أَعْلَمُ حَتَّى أَسْأَلَ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ.

فَأَنَّهُ جَبْرِئِيلُ فِي الْحَالِ فَسَأَلَهُ الشَّيْبِيُّ عَنْ ذَلِكَ، فَقَالَ، لَا أَعْلَمُ حَتَّى
أَسْأَلَ سَرَاهِينَ

فَدَرَضَعَ جَبْرِئِيلُ فَقَالَ لِإِسْرَاهِينَ أَيُّعْيَبُ حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ
صَبَوْتُ إِلَهُ عَلَيْهِ؟

فَقَالَ لَا أَعْلَمُ حَتَّى أَسْأَلَ رَبَّ لَعْرَةَ حُرٍّ خَلَالَهُ.

فَأَوْحَى إِلَهُ تَعَالَى إِلَيْهِ قُلْ يَا إِسْرَاهِيلُ لِأَمْسَانِي عَلَى وَحْيِي أَنْ أَيْلُوتُوا
نَعْبَتِي بَنِي حَبِيبِي وَقُولُوا لَهُ أَنْ لِلَّهِ يُمَرِّكُ السَّلَامَ وَيَقُولُ: أَنْتَ
مَعِي حَتَّى تُبْشِرَ وَنَا وَصِيٌّ مِنْكَ، حَيْثُ أَنْتَ مَعِي، وَمَجِيئِي عَلَيَّ مَعِي
حَيْثُ عَمِي مِنْكَ.

21

Al Hasan ibn Hamzah bn 'Abdullah narrated from Ahmad ibn al Hasan al Khashshah from Ayyub ibn Nuh from al 'Abbas from Amr ibn Aban from Aban ibn Taghlib from Ikz'mah from Ibn 'Abbas who said

After returning from the Farewell Pilgrimage (*hajjat al-wadd*) the Messenger of Allah said

O people! Gabriel the Honest Spirit came to me from my Lord, the Al majestic and said, "O Muhammad! Almighty Allah says that He longs for seeing you. So, prepare a good will and finish what you have to do."

O people! My death is approaching, and I see coming that you will soon depart me and I will depart you. So, if your bodies have left me, do not allow your souls to do the same.

O people! No prophet of Almighty Allah has been immortal before me, therefore I will not live forever. Verily Almighty Allah says in the Qur'an "We have never made anyone before you immortal, so if you are going to die, do the rest of people expect not to die" every one will taste death 21 34 35." Verily, my Lord has ordered me to leave a will for you and to lead you to the Ark that secures your salvation and the Door of Forgiveness. Those of you who want to rescue themselves after me and to be safe from the destroying seductions must hold firmly to the *Widayah* of Ali ibn Ab. Talib. He is most surely the greatest veracious and the grandest separator between the right and the wrong. He is the leader *imam* of every Muslim after me. Those who love him and follow him in this world will be allowed to join me on the Cistern of Kawthar, on the Judgment Day. But as for those who disobey him, they will never meet with me on the Judgment Day and they will be pulled to the left side that takes to Hell-fire. O people! I have given you the best advice but you do not like the advisors. By this saying of mine I end my speech and seek the forgiveness of Almighty Allah for myself and for you.

22

Abū'l Qasim Ja'far ibn Muhammad ibn Qawlawayh narrated from Ali ibn al-Husayn from Ali ibn Ibrahim from his father from Ahmad ibn Muhammad from Muhammad ibn Fuday from Thabit ibn Abi Hamzah from Ali ibn al-Husayn from his father (Imam al-Husayn) from Amir al-Mu'minin (i.e. Imam Ali) who said: The Messenger of Allah said:

Almighty Allah has decreed you to be obedient to me and He has forbidden you from disobeying me. He has also made it obligatory on you to follow my orders and to obey 'Ali ibn Abi-Talib after me, for Ali is my brother and representative. He will inherit my knowledge. He is from me and I am from him. To love him is faith (*īmān*) and to hate him is unbelief (*kufr*). Verily, whomsoever I am their master must betake 'Ali as his master. Ali and I are the fathers of this nation. Hence, he who disobeys his father will be included with the group of Prophet Noah's son on the Judgment Day. Prophet Noah said to his son, "O son! Join us and do not be with the unbelievers." His son replied, "I will resort to a mountain." Then the Holy Prophet prayed, "O Allah (please do) support those who support 'Ali and disappoint those who disappoint him, and befriend his friends and be the enemy of his enemies."

The Holy Prophet then wept and bade 'Ali farewell three times in the presence of a group of the Muhajirun Immigrants of Makkah and the Anṣār people of Madinah who were sitting around him crying.⁷²

23

Amad ibn Muḥammad narrated from his book from Abdullāh ibn Ja'far from Ibrāhīm ibn Hashim from Ja'far ibn Muḥammad ibn Marwan from his father from Ubaydullāh bn Yahyā who said that Muḥammad bn Alī al-Bāqir narrated to him from his father from al-Ḥusayn bn 'Alī from his father Amir al-Mu'minin who said that the Messenger of Allah said the following about this holy verse "Cast, you two, every ingrate rebel into Hell. (50:24)"

O 'Alī on the Judgment Day, when Almighty Allah gathers all the creatures in the same place, you and I will be on the right side of Almighty Allah's Throne and He will say, "O Muḥammad and 'Alī! Stand up and throw those who hated you, those who did not believe you, and those who disobeyed you to Hell."²³

24

Muḥammad ibn Abdullāh bn Ubaydullāh from Muḥammad ibn a Qāsim, from Aḥmad ibn Ya qūb from Amir ibn Abī M qdām from his father from Sa' d ibn Jubayr from Ibn Abbas who said The Messenger of Allah said

I swear by Almighty Allah Who has sent me with the truth to convey the good tidings to the believers, and to warn the unbelievers, the Divine Throne and the Divine Seat had not settled, and the orbit had not started rotating, and the heavens and the earth had not risen unless Almighty Allah wrote the following on them: *'lā ilāha illallāhu muhammadun rasullullāhi 'ahyunn waliyullāh* There is no god but Allah, Muḥammad is the Messenger of Allah, 'Alī is the Representative of Allah.'

When Almighty Allah elevated me to the heavens and conferred upon me with the honor of speaking to Him directly, He said to me, "O Mohammed!"

٢٣

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ مِنْ كِتَابِهِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي أَبُو رَاسِمٍ بْنُ هَرَسَمٍ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَرْوَانَ، عَنْ أَبِيهِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَحْيَى وَرِ حَدَّثَنِي مُحَمَّدُ بْنُ عَنِيٍّ الْبَقْرِيُّ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ سَهْبِيٍّ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَمْرٌ قَوْماً لِلَّهِ نَعَالِي
(تَصِيدُ فِي حَقِّهِمْ كُلَّ كَفَّارٍ عَسِيبٍ)

قَالَ أَبُو عَنِيٍّ رَأَى أَنَّهُ رَدَّ جَمْعَ لِحْيَاتِهِ نَوْمًا تَقْبِيعَةً فِي صَعِيدٍ وَأَجِدُ كَثُتُ آتَا وَنَتَّ يَوْمَئِذٍ عَزْرٌ يَمِينٍ بَعْرُشٍ، فَيَقُولُ لَهُ نَعَالِي يَا مُحَمَّدُ يَا عَمِيٍّ قَوْمًا وَالْقَيْدُ مِنَ بَعْضِكُمْ وَقَدْ بَكَيْتُمْ وَحَادَلْتُمْ فِي سُدُورِهِ.

٢٤

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ لَقِيَ اللَّهَ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَبْدِ تَيْبٍ يَعْقُوبُ قَالَ حَدَّثَنِي عَمْرٌ بْنُ أَبِي الْمَعْتَمِرِ، عَنْ أَبِيهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَأَلَيْدِي بَعَثَنِي بِالْحَقِّ بِشِئْرًا وَكَهْ يَرَأَى مَا امْتَقَرَّ الْكُرْسِيُّ وَأَنْعَرُشُ وَلَا
دَرْ يَنْقَلِبُ وَلَا هَامُتُ اسْتَمَاوَاتُ وَالْأَرْضُونَ إِلَّا بَعْدَ أَنْ كَتَبَ لَهُ
عَنْهَا "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَنِّي وَكَرَّمِي لِلَّهِ"
ثُمَّ قَالَ صَلَّى اللَّهُ تَعَالَى لَعَنَ عَرَجَ بَنِي إِسْرَائِيلَ وَحَتَّصَنِي بِالطَّيْفِ
بَدُّتُهُ قَالَ "يَا مُحَمَّدُ"

I replied, "Yes, my Lord. Here I am, at Your service!"

Almighty Allah said, "I am Maḥmūd (the All-praised) and you are Muḥammad (the Praised),

I derived your name from Mine and I made you superior to all of My creatures.

So, assign your brother, 'Alī, to be the sign of My servants in order that he will guide them to My religion

O Muḥammad! I have decided the believers to be My choicest servants and I have decided 'Alī to be their chief.

Therefore, I curse him whoever appoints himself as commander over 'Alī, and I will punish those who disobey him

As for those who follow him, I will bring them closer to Me.

O Muḥammad! I have made 'Alī the Imām (leader) of the Muslims.

Hence, I will disgrace those who proclaim to precede him and I will dishonor those who disobey him

I have made 'Alī the master of all of the Prophets' successors, the leader of the white-forehead believers, and My Argument against all the creatures.²⁴

قُلْتُ يَا نَبِيَّكَ رَبِّي وَمُعَدِّي

فَقَالَ يَا مُحَمَّدُ وَتُتُّ مُحَمَّدٌ

شَقَقْتُ سَمْعَكَ مِنْ سَمْعِي وَفَصَّلْتُكَ عَنِّي جَمِيعَ بَرِيَّتِي

فَانْصَبْ أَحَاكَ عِنْدَ عِنْدًا بِعِبَادِي بِهَيْبَتِهِمْ يَا نَبِيَّ

يَا مُحَمَّدُ أُمِّي قَدْ حَفَلْتُ الْمُؤْمِنِينَ أَحْصَى عِبَادِي

وَحَفَلْتُ عَيْنًا لِأَمِيرٍ عَلَيْهِمْ

فَمَنْ تَأَمَّرَ عَلَيْهِ لِعَيْنِهِ

وَمَنْ حَضَرَ عَدِيَّتَهُ

وَمَنْ أَطَاعَهُ قَرِيبَةً

يَا مُحَمَّدُ رَبِّي قَدْ حَفَلْتُ عَيْنًا بِمَا مِمَّ الْمُؤْمِنِينَ

فَمَنْ نَدِمَ عَلَيْهِ آخِرِيَّتَهُ

وَمَنْ عَصَاهُ اسْتَحْيَيْتَهُ

فَأَنِّي حَفَلْتُ عَيْنًا بِمَنْ لَوْصِيَّتَهُ

وَفَاتَهُ لَعْنُ سَجَلِيَّتِهِ

وَحَفَلْتُ عَيْنًا بِمَنْ حَقَّقَ حُمُورَهُ

25

Aḥmad bn Muḥammad bn 'Imrān narrated from Ḥasan bn Muḥammad al-Askarī from Ibrāhīm bn 'Ubaydullāh from 'Abdu-Razzaq from Mu'ammār from Yaḥyā bn Abī Kathīr from his father from Abū Ḥārūn al-'Abdī from Jābir bn 'Abdullah al-Anṣārī who said: The Messenger of Allāh said the following about Alī bn Abī Ṭālib:

'Alī bn Abī Ṭālib is the first one to believe in Islam,

the most knowledgeable,

the most exact in faith,

the best in creed,

the most excellent in forbearance,

the most magnanimous,

and the most courageous.

Furthermore, he is the leader and the Successor after me.²⁵

٢٥

حدثني محمد بن محمد بن عمر بن علي بن الحسن بن محمد العسكري عن
 حدثني أبو هبيرة بن عبيد الله قال: حدثني عبد الرزاق قال: حدثني معمر بن يحيى
 بن أبي كثير عن أبيه قال: حدثني أبو هريرة بن عتبة عن حمزة بن عبد الله
 الأنصاري قال:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

عَنِّي بَنُو أَبِي طَالِبٍ أَقْدَمُ أُمَّي سَمَاءَ

وَكَرَّهُمُ عَمَاءَ.

وَصَحَّهُمُ دِيَاءَ.

وَمَسْنَهُمُ نَبِيَاءَ

وَكَمَنَّهُمُ حُلِيَاءَ.

وَسَمَّحَهُمُ كَفَاءَ.

وَأَشْحَحَهُمُ قَبِيَاءَ

وَهُوَ الْإِمَامُ وَوَجِيهَةُ نَبِيِي.

26

Sahl ibn Ahmad ibn Abdullāh narrated from 'Alī ibn Abdullāh from Ishāq ibn Ibrāhīm al Dabar from Abdullāh Razzaq ibn Hammām from Mu'ammār from Abdullāh ibn Tāwūs from his father from Ibn 'Abbās who said

We were sitting with the Holy Prophet when 'Alī ibn Abī-Tālib came and greeted the Holy Prophet, saying, "Peace be upon you, O the Messenger of Allah."

The Holy Prophet replied, "Peace and Allah's mercy and blessings be upon you, O the Commander of the Believers (*amīr al-mu'mīnīn*)."

(Imam) 'Alī wondered, "O the Messenger of Allah! You are calling me the Commander of the Believers while you are still alive!"

The Holy Prophet answered, "Yes, in my lifetime, I call you the Commander of the Believers. Yesterday, while Archangel Gabriel and I were engaged in a talk, you passed by us but did not greet us. Having noticed so, Archangel Gabriel said to me, 'It is strange that the 'Commander of the Believers' passed by us but did not greet us. I swear by Allah, had he greeted us, we should have been pleased and we would have responded to his greeting.'"

'Alī excused, "As I noticed that you and Dihyah²⁶ were engaged in a private talk, I did not want to interrupt it."

The Holy Prophet said, "It was not Dihyah, that was Archangel Gabriel I then asked him why he had called you the Commander of the Believers. The angel answered that during the Battle of Badr, Almighty Allah ordered him, saying, 'Descend to Muḥammad and order him to ask the Commander of the Believers Alī ibn Abī-

حَدَّثَنَا سَهْرٌ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا سُهَيْبُ بْنُ أَبِي طَالِبٍ قَالَ قَالَ حَدَّثَنِي عِنْدَ الرَّبِّ بْنِ هَعَمٍ قَالَ قَالَ حَدَّثَنِي مُعَمَّرٌ قَالَ حَدَّثَنِي عِنْدَ اللَّهِ بْنِ طَارُوسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ

كُنَّا جُلُوسًا مَعَ سَيِّدِي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذْ نَحَلَّ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: "السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ."

فَعَالَ "وَعَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ."

فَعَالَ عَلِيٌّ "أَتَدْعُوَنِي بِأَمِيرِ الْمُؤْمِنِينَ وَتَنَاجِيَنِي يَا رَسُولَ اللَّهِ؟"

فَقَالَ "نَعَمْ وَأَنَا حَرٌّ وَبَيْتُكَ يَا عَلِيُّ قَدْ مَرَّزْتَ بِنَا أُمَّسَ وَأَنَا وَحَبْرَتِي فِي حَدِيثِهِ وَبِهِ تَسَلَّمُ"

فَقَالَ حَبْرَتِي عَنِّي السَّلَامُ مَا بَدَأَ أَمِيرَ الْمُؤْمِنِينَ مَرَّ بِنَا وَلَمْ يُسَمِّئَنَا أَمْ وَلَهُ نَوْسَتَهُمْ لَسُبُّرْنَا وَرَدُّنَا عَلَيْهِ؟"

فَقَالَ عَلِيٌّ "يَا رَسُولَ اللَّهِ رَأَيْتَ وَدِحْيَةَ سَتَّحَلَّتْ فِي حَدِيثِهِ فَكْرَهُتُ أَنْ أَقْلَعَهُ عَلَيْكُمْ."

فَعَالَ بِهِ لَسَبُّي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ "أَنَّهُ لَمْ يَكُنْ دِحْيَةَ وَتَمَّ كَانَ حَبْرَتِي عَلَيْهِ السَّلَامُ، فَكُفُّتُ يَا حَبْرَتِي كَيْفَ سَمَّيْتَهُ أَمِيرَ

لِ الْمُؤْمِنِينَ؟"

فَعَالَ "كَانَ اللَّهُ نَعَانِي أَوْحَى إِلَيَّ فِي عَرُودِ بَدْرِ أَنْ هَبْطَ لِي مُعَمَّرٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَرَّ بِأَمْرِ أَمِيرِ الْمُؤْمِنِينَ عَنِّي بِنِ

Ṭālib, to move between the two armies, for the angels desire to see him doing so.'

Thus, Almighty Allah, from the heavens, named 'Alī 'the Commander of the Believers' on that day

O Alī! Verily, you are the commander of the inhabitants of the heavens,

and the commander of the inhabitants on the earth,

and the commander of the past generations,

and the commander of the coming generations.

No commander will come after you,

and no commander lived before you.

Unless Almighty Allah permits, none is permitted to have the name of 'the Commander of the Believers' save you.²⁷

27

Muḥammad bn 'Abdulāh bn Abi-'Ubaydulāh a. Shaybanī narrated from Muḥammad bn Yahyā a. Tamīmī from Abū Q.ṭābah a.-Harranī from his father from al Ḥārith bn a. Khazraj, the holder of the Anṣār's pennon, who said: I heard the Messenger of Allah saying: O Alī, bn Abī Ṭālib

No one will precede you after me except a *kāfir* (unbeliever),

and no one will disobey you after me except a *kāfir*

Verily, the inhabitants of the seven skies call you 'the Commander of the Believers' by the order of Almighty Allah.²⁸

أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ نَ يُحَوِّرُ بَيْنَ الصَّغِيرِ، فَإِنَّ مَمْلَاكَةَ يُحَوِّرُ
 أَنْ يَنْظُرُوا إِلَيْهِ وَهُوَ يُحَوِّرُ بَيْنَ الصَّغِيرِ قَسَمَاءُ لَهُ مَعَالِي مَنْ
 لَسَمَاءُ أَمِيرٌ لِمُؤْمِنِينَ ذَلِكَ أَيُّوْمٌ.

عَلَيْهِ يَا عَيْ أَمِيرٌ مَنْ هِيَ السَّمَاءُ

وَمِيرٌ مَنْ هِيَ لِأَرْضِ

وَأَمِيرٌ مَنْ نَصِي

وَأَعِيرٌ مَنْ نَقِي

فَلَا مِيرٌ فَتَنَةٌ

وَلَا أَمِيرٌ بَعْدَكَ

لَأَنَّ لَا تُحَوِّرُ نَ يُسَمِّي بَعْدَ لَا سَمَّ مِنْ نَحْوِ نُسْمَةٍ لَهُ بَعْدِي بِهِ.

٢٧

حَدَّثَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عُبَيْدٍ أَنَّ اللَّهَ سَمِّيَ رَحْمَةً لِلَّهِ قَالِ أَحْمَرُ مُحَمَّدُ بْنُ
 يَحْيَى التَّمِيمِيُّ قَالِ أَحْمَرُ بْنُ قَدْدَةَ حَرَّأِي، عَرُ أَيْهِ قَالِ حَسْبِي الْحَارِثِيُّ بْنُ
 نَجْرَةَ - ص - ح - بِهِ لِأَنْبَارِ دَرُ قَالِ

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ يَعْنِي بِنِ أَبِي طَالِبٍ
 عَلَيْهِ السَّلَامُ

لَا يَتَقَدَّمُكَ بَعْدِي لِأَنَّكَ كَافِرٌ

وَلَا يَنْجِيكَ عِنْدَ بَعْدِي لِأَنَّكَ كَافِرٌ

وَبِ هُنَّ سَمَوَاتٌ لَسَمِعَ سَمُوذَةَ أَمِيرِ الْمُؤْمِنِينَ بِأَمْرِ اللَّهِ تَعَالَى

28

My father narrated from Muḥammad ibn a. Husayn from Muḥammad bn a. Ḥasan a. Ṣaffār from Aḥmad ibn Muḥammad from his father from Abdu lāh bn a -Mughraa and Muḥammad ibn Yaḥya a -Khath amī from Muḥammad ibn Buh ul al- Abdī from a far bn Muḥammad (Imām al Ṣādiq) from his father Muḥammad ibn Ali from his father from his father a. Husayn bn Ali who said The Messenger of Alla said

On the Ascension Night (*Mirāf*) when I was led to the Light Veils, Almighty Allah talked to me saying, "O Muḥammad! Convey My greetings to Ali ibn Abī Ṭālib, and inform him that he is My decisive argument against all of My creatures after you,

I pour the rain of My blessings on My slaves through him;

I keep evil away from them through him,

and he is My argument against them when they shall meet Me

So, they are ordered to follow his commands,

to obey his orders,

and to avoid that against which he warns them

If they do, I will decide for them the Sea of Honor that I have and I will allow them to enter My Paradise.

If they do not, I will put them with the most miserable of My enemies in Hellfire and I will not care for them at all.²⁹

٢٨

حدثني أبي رضي الله عنه قال حدثني محمد بن حسين، قال حدثني محمد بن
 الحسن الصفار قال حدثني أحمد بن محمد قال حدثني أبي، قال حدثني عبد
 الله بن سعيد بن محمد بن يحيى الخثعمي، ولا حدثنا محمد بن يونس بن يعقوب
 عن جعفر بن محمد عن أبيه محمد بن علي، عن أبيه قال حدثني أبي الحسين بن
 علي بن أبي طالب قال

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

لَمَّا أُسْرِيَ بِي إِنِّي سَمِعْتُ وَبُنَيْتِي بِي بِسِ خُجْعَةِ الثُّورِ كَلَّمَنِي رَبِّي

حِينَ حَلَلْتُهُ فَقَالَ لِي

يَا مُحَمَّدُ بَعَّ عَنِّي بَنِي أَبِي طَالِبٍ مَرَّةً سَلَامًا وَأَمْعَمَةً أَنَّهُ حُجَّتِي

بَعَدَتْ عَنِّي حُطِّي

وَهُ أَتَيْتِي عِبَادِي بَعِيثٌ

وَبِهِ أَدْفَعُ عَنْهُمْ سُوءًا،

وَبِهِ أَخْرَجَ عَلَيْهِمْ يَوْمَ بَنِي قَوْسٍ،

عِبَائَهُ فَلْيَطْبِعُوا

وَالْأَمْرَةَ فَلْيَتَمَرُوا

وَعَنْ نَهْيِهِ فَلْيَسْتَهُوا

أَجْعَلُهُمْ عِنْدِي فِي مَقْعَدِ حَبِيقٍ وَأَبِجْ لَهُمْ جَنَّتِي

وَأَنْ لَمْ يَفْعَلُوا أَسْكَنْتَهُمْ بَأْسِي مَعَ الْأَشْقِيَاءِ مِنْ أَعْدَائِي ثُمَّ لَا أَبِئِي.

29

Sahl ibn Ahmad al Tarā'iqī and Muḥammad ibn Abdullāh al-Kūfī narrated from Muḥammad ibn Jarir al-Tabarī from Khalaf ibn Khalaf from Yazid ibn Harūn from Muḥammad ibn Ibrāhīm ibn Ibrāhīm ibn Muḥasibī from Jābir ibn `Abdullāh al-Ansārī who said

I was sitting with the Holy Prophet when `Alī ibn Abī Ṭālib came. The Holy Prophet brought him close to him and wiped his forehead with his cloak, saying to him, "O Abū'l-Ḥasan may I tell you the good news that Archangel Gabriel gave me?"

`Alī replied "Yes, you may, Allah's Messenger"

The Holy Prophet said, "In Paradise, there is a fountain called *tashim* from which two rivers flow. These two rivers are so big that all ships of this world can sail on them. On the shores of that *tashim* there are trees whose trunks are of pearl and coral and whose leaves are of saffron. On the banks of these two rivers, there are seats made of light and there are people sitting there. On the foreheads of these people, the following script is written with light: "These are the true believers, these are the lovers of `Alī ibn Abī Ṭālib."¹⁰

أَخْبَرَنَا سَهْلُ بْنُ أَحْمَدَ الصَّرَافِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْكُوفِيُّ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ الصَّبْرِيُّ عَنْ حَدِيثِي حَمْدِ بْنِ حَبِيبَةَ عَنْ حَدِيثِي يَرْبُذَ بْنِ هُرَاقَةَ عَنْ حَدِيثِي مُحَمَّدِ بْنِ إِدْرِيسَ بْنِ يَرْبُوعَةَ عَنْ يَرْبُوعَةَ عَنْ حَبِيبِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ عَنْ

كُنْتُ عِنْدَ أَبِي سَلَمَةَ عَلَيْهِ وَآلِهِ جَالِسًا إِذْ قَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ سَلَامٌ فَاسْتَأْذَنَ وَمَسَّحَ وَخَفَّهَ بِرِدَائِهِ وَقَالَ "يَا أَبَا جَعْفَرٍ لَا أَبْشُرُكَ بَعْدَ نَشْرَتِي بِهِ حَبْرَتَيْنِ عَلَيْهِ سَلَامٌ؟"

قَالَ "بَلَى يَا رَسُولَ اللَّهِ"

قَالَ "إِنَّ فِي لِحْنَةِ عُنُقِ نِقَالٍ بَهَا نَسِيمٌ" فَجَرَّحَ مِنْهَا نَهْرِي، لَوْ أَنَّ بِيهَمَ سَمْنٍ أَدْنَا نَحْرِي، وَعَلَى شَاحِنٍ لِنَسِيمٍ شَجَارٌ قُضِيَتْهَا مِنْ سَوْفَةٍ وَ لَمَرَجَانِ الرَّصَبِ وَخَشِيئَتِهَا مِنْ أَرَعَمْرَانِ عَنِ حَافَتَيْهَا كَرَمٍ مِنْ نُورٍ عَنِهَا أَدَسٌ حُوسٍ، مَقْبُوتٌ عَنِ جِبْهِهِمْ سَائِرٌ. هَذَا لِمَنْ لَمْ يُؤْمَرْ هَذَا لِمَنْ لَمْ يُؤْمَرْ عَنِ نِزَالِ أَبِي طَالِبٍ عَلَيْهِ سَلَامٌ.

30

Ahmad ibn Muhammad ibn Abdu ṣāh ibn Ayyāsh al Hafṣ narrated from the judge Abdul Bāqī ibn Fāli' from al-Ḥasayn ibn Muḥammad from Sulayman ibn Qarm from Muḥammad ibn Shaybah from Dāwūd ibn 'Alī from his father from his grandfather 'Abdu ṣāh ibn Abbās who said

The Messenger of Allah, once, said to Ali ibn (ā)ḥ

O 'Alī, Archangel Gabriel told me something about you that delighted my eyes and filled in my heart with happiness. He said to me O Muḥammad, Almighty Allah has told me to convey His greetings to you and to te,) you that 'Alī is the chief of true guidance,

the lantern in murk;

the decisive Argument against the inhabitants in this world, the greatest veracious, and the grandest separator between the right and the wrong.

Almighty Allah has taken upon Himself that He should never decide Hellfire to anyone who abides by and adheres to 'Alī and to the Successors (i e. the Holy Imams) who will come after him.

Similarly, Almighty Allah shall never decide Paradise to anyone who abandons loyalty to the (Divinely commissioned) leadership of 'Alī and rejects to abide by and adhere to him and to the Successors who will come after him

But the Word from Me will come true I will fill Hel, and all its layers with Jinns and men all together who are enemies to 'Alī, and I will fill Paradise with My beings who are loyal and adherents to him.³¹

٣١

حَدَّثَنِي مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَافِظِ رَحِمَهُ اللَّهُ، وَرَأَى حَدَّثَنِي
 الْعَصِيَّ عَنْ أَبِي الْبَاقِي بْنِ فَايِمٍ، وَرَأَى حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ، قَدْ حَدَّثَنِي سُلَيْمَانُ
 بْنُ فَرْخٍ، وَرَأَى حَدَّثَنِي مُحَمَّدُ بْنُ شَيْبَةَ، وَرَأَى حَدَّثَنِي دُرُودُ بْنُ عَمِيٍّ، عَنْ أَبِيهِ عَنْ جَدِّهِ
 عَنِ اللَّهِ بْنِ الْعَبَّاسِ، قَالَ:

سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ
 السَّلَامُ

يَا عَلِيُّ إِنَّ جِبْرَتَيْنِ عَلَيْهِ السَّلَامُ أَحْتَرَمِي هَيْتَ بِأَمْرِ قُرْبًا بِهِ عَيْبِي،
 وَقَرِحَ لَهُ قُنْبِي قَدْ سِي بِا مُحَمَّدٌ لَّ بِهِ تَعَالَى قَدْ لِي
 قَرَى مُحَمَّدًا مَعِي لِسَلَامٍ وَأَتَعَلَعَنِي عَيْبِي مَعِي مَعِي

وَمَصْنُوحٌ أَنْ حِي

وَلِحُجَّةٍ عَنِّي أَهْلُ لُدُنِيَّةِ.

وَأَنَّ الصَّمِيْقُ لِأَكْبَرِ وَأَسَارِقُ الْأَعْظَمُ.

وَأَنَّ أَلَيْتُ يَعْزِي وَيَجَلَالِي أَنْ لَا أَذِحَ أَنْفَرُ أَحَدًا سَوْلَهُ وَسَلَّمَ بِهِ
 وَلِلْأَوْصِيَاءِ مِنْ بَعْدِهِ،

وَأَنَّ لَا أَنْجَلَ لَعْنَتَهُ مَرَّ نَرَكٍ وَلَا يَسْبِيْمُ لَهُ وَلَا أَوْصِيَاءِ مِنْ
 بَعْدِهِ.

وَأَنَّ حَقَّ انْقُورٍ مَنِي الْأَعْلَى حَتْمٌ وَأَطْبَقَهَا مِنْ لَجْنَةٍ وَلَسَمِ
 جَعْفِيرٍ مِنْ يُكُونُ مِنْ أَعْدَائِهِ.

وَأَنَّ لَعْنَةَ مَنْ حَلَقْتِي مِنْ يُكُونُونَ مِنْ أَوْلِيَائِهِ وَسَيْمَتِهِ

31

Muhammad bn Hammād bn Bashīr narrated from Muhammad bn al-Ḥasan bn Abd al-Karīm from Ibrāhīm bn Maymūn and Uthman bn Sa' d from Abd al-Karīm bn Ya qub from Ḍ vā' a. Ju fī from Anas bn 'Ufayl from Anas bn Mālik who said:

Having been his servant, I was one day helping the Holy Prophet perform the ritual ablution (*wuḍū'*) when he said, "The person who will now enter is the Commander of the Believers,

the Master of Muslims,

the best of the Prophets' successors,

the worthiest of leading the believing ones,

and the leader of the white-forehead ones."

I prayed that he would be one of the Anṣār, but when the door was knocked, it was 'Alī bn Abi-Ṭālib. Then, the Holy Prophet's face started to sweat profusely. He wiped the sweat from his face and put it over on 'Alī's face. "O Allah's Messenger! Has anything about me been revealed to you?" 'Alī asked.

The Holy Prophet answered, "You are part of me; you settle up my debt, clear my liabilities, and convey my mission."

Imam 'Alī exclaimed, "O Allah's Messenger! You have conveyed the mission; have you not?"

The Holy Prophet answered, "Yes, I have. But your mission is that you will teach the people some of the interpretation of the Holy Qur'ān that they have not yet learned and you will instruct them that which they have not understood yet."³²

٣١

حدثنا محمد بن حماد بن يسير قال حدثني محمد بن الحسن بن عبد الكريم قال
حدثني أبو هيم بن ميمون وعثمان بن سعيد، قال حدثنا عبد الكريم بن يعقوب عن
صبيته نجعة، عن أبي الصقل، عن أس بن عبد الله

كُنْتُ حَادِثاً بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَمِعْتُ أَنَّهُ أَوْصِيَهُ بِرَأْسِ
قَالَ: "يَسْحَلُ ذَاخِرٌ هُوَ أَمْرٌ مُؤْمِنِينَ
وَسَيِّدُ الْمُسْلِمِينَ،

وَحَيْرٌ مُؤْمِنِينَ

وَوَيْسٌ نَاسٍ بِالْمُؤْمِنِينَ

وَيَعْتَدُ بَعْدَ الْمُحْسِنِينَ"

فَقَسْتُ: "اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ"

حَتَّى فَرَّقَ فَارَعَ سَابِقَ قَادَ أَنِّي بِيْنَ بِي صَالِي عَنِّي اسْلَامُ،
قَلَّمَ دَحْرَ عَرَى وَجَهَ عَيْبِي صَنِي لَلَّهِ عَلَيْهِ وَآلِهِ وَسَمِعُ مَرْقَا شَدِيداً
فَعَسَحَ الْفَرْقَ عَنِ وَجْهِهِ بَوَجْهِ عَيْبِي عَلَيْهِ اسْلَامُ فَصَالَ عَيْبِي
رَسُولَ اللَّهِ أَنْزَلَ فِي شَيْءٍ"

فَصَالَ صَنِي لَلَّهِ عَلَيْهِ وَآلِهِ "تَمَّ مَنِي نُؤدِي عَيْبِي دَيْبِي وَبَيْبِي
عَمِّي وَتَبِعَ رَسَائِلِي"

فَصَالَ عَمِّي "بِ رَسُولِ اللَّهِ أَوْصِيَهُ بِرَأْسِهِ"

قَالَ "بَلَى وَبَكْرٌ نَعَمٌ نَسَسَ مَن بَعْدِي مَن نَأْوِي لِقُرْآنِ مَا نَمَّ
يَعْمُو وَتَحْبِرُهُمْ بَعْدَ لَمْ نَهْمُو"

32

Abū AbJalāh Muḥammad bn Aī ibn Zan awayn narrated from Muḥammad bn Ja far from Ja far ibn Sa amah from Ibrāhīm bn Muḥammad from Abū Ghassān from Yaḥyā ibn Salamah from his father from Abū Idrīs from al Masayyab from Imam A. Amir al M. minin who said

I swear by ALah that the Messenger of Allah (a.s) assigned me as his representative among his people. Hence, I am ALah's decisive argument against them after His Prophet. Verily, the loyalty to me is obligatory upon the inhabitants of the heavens in the same way as it is obligatory upon the inhabitants of this earth. The angels' mentioning my virtues is the method of their praising Almighty ALah.

O people! Follow me and I will guide you to the path of righteousness. Do not go right or left lest you will miss the right path. Verily I am the successor of your Prophet and his vicegerent. I am the leader, the commander, and the master of the pious ones and the believers, and I will lead my adherents to Paradise and I will drive my enemies to Hellfire.

I am Almighty Allah's sword on His enemies and I am His mercy on His friends

I am the supervisor of the Holy Prophet's Divine Cistern and the bearer of his standard; and I am the supervisor of his position and the manager of his right of intercession.

Al Hasan, al Husayn, the nine sons of al Husayn, and I are Almighty Allah's representatives on His lands. We are the trustees on His Revelations, the leaders of the Muslims after the Holy Prophet, and Almighty Allah's decisive arguments against His beings.³³

٣٢

حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَمْرِو بْنِ رَجْوَةَ حَمْدُ اللَّهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ
 جَعْفَرٍ، قَالَ حَدَّثَنِي جَعْفَرُ بْنُ سَمْعَةَ، قَالَ حَدَّثَنِي يَرْبُوعُ بْنُ مُحَمَّدٍ، قَالَ أَحْمَدُ
 أَبُو عَمَّالٍ، قَالَ حَدَّثَنِي يَحْيَى بْنُ سِنَانٍ عَنْ أَبِيهِ، عَنْ أَبِي رَافِعٍ، عَنْ مُسَيْبِ بْنِ
 أَمْرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ

وَسَهْ لَقَدْ خَلَّصَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هِيَ أُمَّهُ هَذَا
 حُجَّةُ اللَّهِ عَلَيْهِمْ بَعْدَ نَبِيِّهِ وَوَلَانِي بِنُكْرُمِ أَهْلِ اسْمَاءٍ كَمَا تَلْرُمُ
 مَنْ لَارِصٌ وَإِنَّ مَعَالِكَه لَتَلْدَاكَرُ قَصِي وَذَلِكَ نَسْبِحُهَا عِنْدَ اللَّهِ
 بِهَا نَسْبُ تَبْعُوْبِي أَهْدِكُمْ سَبِيْرَ الْإِرْشَادِ
 لَا نَحَاؤُ نَعْمًا وَشَعَالًا فَتُصَلُّوْا

تَابَ وَصِيْبِي تَبِيْكُمْ وَخَلِجْتُهُ وَمَلَأْمُ لَمْتَقِيْنَ وَأَسْؤْمِيْنَ وَأَمِيْرُهُمْ
 وَمَوْلَاهُمْ وَبَا كَانَتْ شَيْعِي تَبِيْ أَحَبَّهُ وَسَدَّقُوا أَعْدِي لِي أَنْزَارِ
 تَابَ سَيْفُ اللَّهِ عَلَى أَعْدَائِهِ، وَرَحْمَتُهُ عَلَى أَوْلِيَائِهِ.

أَبَا صَاحِبُ حَوْصِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَنُوَيْهِ، وَصَاحِبُ
 مَقَامِهِ وَشَفَاعَتِهِ

تَابَ وَالْحَمْدُ وَالْحُسْنُ وَالسُّعْيُ مِنْ وَبَدِ الْمُحْسِنِينَ عَلَيْهِ السَّلَامُ خَلَاءُ
 اللَّهِ فِيهِ أَرْصِيْهِ، وَأَمْسَاؤُهُ عَنِّي وَحُبِّي وَأَنْتُمْ لِمُسْتَمِيْرٍ بَعْدَ نَبِيِّهِ
 وَحُجُجُ بِنِي عَلَى بَرِيَّتِهِ.

33

Muhammad ibn Sa'd al-Dahqān narrated from Muhammad ibn Mas'ūd from Ahmad ibn Isā' al-'Awwā'ī from a. Husayn from Abu Khālid and Zayd ibn 'Alī from his father from his grandfather a. Husayn ibn 'Alī from Amr al-Mu'minin who said

I once visited the Holy Prophet who was in one of his chambers. As I asked permission to see him, he permitted me. When I entered, he asked me, "O 'Alī. Have you not known that my house is yours? Why do you then ask permission to enter?"

I replied, "O Allah's Messenger I like doing that."

The Holy Prophet said, "O 'Alī You thus like that which Almighty Allah likes and you are following the manners that He desires

O 'Alī. have you not known that you are my brother, and my Creator and Sustainer has not wanted me to betake a brother other than you?

O 'Alī you are my successor after me, and you will be wronged and persecuted after me

O 'Alī he who abides by you steadfastly will be considered just like those who have adhered to me steadfastly Likewise, those who let you down have in fact let me down.

O 'Alī liar is he who claims bearing love for me while he hates you. This is because Almighty Allah has created you and me from the same light,³⁴

٣٣

حدثني محمد بن سعيد الدهقان رحمه الله قال: حدثني محمد بن مسعود قال:
 حدثني أحمد بن عيسى بن عوي قال حدثني الحسين بن علي بن خالد وعنه ربه بن
 علي عن أبيه عن حده أن الحسين بن علي عليه السلام، عن أمير المؤمنين عنه بسلام
 قال

أيماً لئن شئى لله عنيه ولله وهو في نقص حجريته فاستأذنت
 عليه فدخل بي فبما دحقت قال "يا علي أما علمت أن بيبي بيتك
 فمالك تسأله علي؟"

(قال) فقلت "يا رسول الله أحببت أن فعلت ذلك"
 قال "يا علي أحببت ما أحب لله وأحدثت بأدب الله
 يا علي ما علمت أنك أخي وأن أخاخي وأخي من أن يكون لي أخ
 دوست؟"

يا علي، إن وصيبي عن بعدي و أنت المظنون لمصطفى بعدي،
 يا علي تكلمت عنيك كالمصم معي ومعارفك معارفي،
 يا علي كذب من رعمت أنه يحبني وينقصك لأن الله معالي حلتني
 وزيات من نور رحمة

34

Aḥmad ibn Muḥammad narrated from Muḥammad ibn Ja far from Muḥammad ibn al-Ḥusayn from Muḥammad ibn Sinān from Ziyād ibn Mundhir from Sa'īd ibn Jubayr from Ibn 'Abbās who said

The Messenger of Allah said

Neither the blue sky nor has the dingy earth ever shaded or carried an individual that is preferred to 'Alī ibn Abī Ṭalīb except me.

He is verily the leader and commander of my nation.

He is my successor and vicegerent.

Only will those who follow his example after me be guided to the true guidance.

However, those who follow anyone save him will have missed the true path and will have exposed themselves to perdition

I am verily the Chosen Prophet.

I never say these merits of 'Alī out of my own desire; rather, it is a (Divine) revelation that is revealed to me

It has been carried to me by the Selected Spirit on behalf of the Lord to Whom belongs whatsoever is in the heavens and whatsoever is in the earth and whatsoever is between them and whatsoever is beneath the soil³⁶

٣٤

حدثني محمد بن محمد رضى الله عنه قال حدثني محمد بن جعفر قال حدثني
 محمد بن الحسين عن محمد بن سائب قال حدثني زياد بن معاوية قال حدثني
 سعد بن حنيفة عن ابن عباس قال

قال رسول الله صلى الله عليه وآله

ما طنت الحصراء ولا اقلب نساءً بعدى عسى احرى قصص من

علي بن أبي طالب عليه سلام

وإنه نام أمي وأميرها

وهو وصيي وحيمي عنها

من اقتدى به بعدى عند هدى

ومن اقتدى بغيره صن وعوى

وأني لا أنبي بمصطفى

ما نطق - بمصلي علي - عر الهوى

أ هو إلا وحي يوحى بي

برل به لروح المعجنى

عن تدو له ما في السمو ب وما هي الأرض وما بينهما وما تحت

العرش

35

Abū' Iyyāb Muḥammad ibn al-Ḥusayn al-Taymalī narrated from Mutayr ibn Maḥammad ibn Abdu'llāh from Yahyā al-Jammā, from Hushām from Abū-Hārūn al-Abd. from Abū Sa'īd al-Khidrī who said: The Messenger of Allah said:

At the Ascension Night (*al-layl al-ra'ī*), all the things belonging to the Kingdom of the heavens and all the Screens that I passed by were loaded with noble angels of Almighty Allah, calling me and saying:

O Muḥammad. Congratulations! You have been granted that which has never been granted to anyone before or after you. You have been granted 'Alī ibn Abī Ṭālib as brother, and Fāṭimah, his wife, as daughter, and al-Ḥasan and al-Ḥusayn as sons, and their lovers as followers (*Shī'ah*)

O Muḥammad. You are verily the most preferable of the Prophets;

and 'Alī is the most preferable of the Prophets' successors'

and Fāṭimah is the Doyenne of the women of the world,

and al-Ḥasan and al-Ḥusayn are the most honorable inhabitants of Paradise among the Prophets' descendants,

and their *Shī'ah* are the most preferable of those gathered in the courts of the Judgment Day

They will enjoy the chambers, palaces, and gardens of Paradise.

The angels kept on saying so in my forth and back. If it were not that Almighty Allah prevented the Jinn and humankind from hearing these sayings, none could avoid hearing them.³⁶

36

Muḥammad ibn Muḥammad ibn Murrah narrated from a - Hasan ibn Alī Al Aṣim from Muḥammad ibn Abd al Malik ibn Abī', Shawār b from Ja far ibn Sulaymān Al Dab ī from Sa d ibn Zarif from a. Aṣbagh who said

Samān a. Fārisi was once asked about Ali ibn Abī Ṭālib and Lady Fātimah. He answered that he heard the Holy Prophet saying the following

Abide by 'Alī, for he is your master, therefore, you must love him.

He is your chief, therefore, you must follow him

He is the most knowledgeable amongst you, therefore, you must honor him

He is your leader to Paradise, therefore, you must aid him

If he calls you, you must respond to him

If he orders you, you must obey

You must also love him on account of your love for me and you must respect him on account of your respect for me

I have not said so about 'Alī except that my Lord, the All magnificent in His majesty, has ordered me to say³⁷

٢٦

حدث محمد بن محمد بن مهران رحمه الله عن أبي حمزة عن علي بن محمد بن عيسى
 عن أبي حمزة عن عبد الحميد بن أبي السوزب، عن أبي حمزة جعفر بن سليمان
 الصبيعي عن حمزة بن سعد بن طريف، عن أبي بصير عن ابن سنان العباسي رحمه
 الله عليه، عن عيسى بن أبي طالب وقاطمه بن سنان الله عليهما، قال سمعت
 سمعت النبي صلوا الله عليه و به رسول

عنكم يعني بن أبي طالب فإنه مولاكم فأحبوه

وكنركم فأتبوه

وعلمكم فأكرموه

وقادركم فلي لجنه فعرزوه

ودعكم فأحبوه

ودعكم فأطيعوه

وأحبوه محبي

وكرموا بكر مني

ما قلت لكم هي علي لا ما ضرب به رمي حلت عظمته

37

Abū Bakr Muḥammad ibn Ahmad ibn al-Ghāṣirī al-Jurjānī narrated from Abū-Khalīfah al Faḍl ibn Sālih Al-Jamānī from 'Alī ibn 'Abdulāh ibn Ja'far from Muḥammad ibn Ubayd from 'Abdulāh from Nāfi' from 'Abdulāh son of 'Umar from Umar ibn al-Khattāb *walā sa J*

We once asked him about 'Alī ibn Abī Tālib the Messenger of Allah became angry and said

What for are some people mentioning the one who enjoys the same standing that I enjoy with my Lord and enjoys the same rank that I enjoy with my Lord except the rank of prophethood?

Verily, those who love 'Alī will have in fact loved me, and those who love me will have in fact attained the Pleasure of Almighty Allah, and once Almighty Allah is pleased with someone, He shall award him Paradise.

Verily, as for those who love 'Alī, the angels will ask Almighty Allah's forgiveness for them, and the gates of Paradise will be open wide before them so that they will be allowed to enter Paradise from any gate they choose without being exposed to settlement of account.

Verily as for those who love 'Alī, Almighty Allah will give them their Record of Deeds in their right hands, and their questioning on the Judgment Day will be made as easy for them as the questioning of the Prophets

Verily, as for those who love 'Alī they will not leave this world until they will be served a drink from the Divine Cistern of Kawthar and will be served from the Tree of Blessing *ṭabū* and they will be shown their places in Paradise.

حدثنا أبو بكر محمد بن الحسن بن العطاريف الحرّ حبيّ بن أبي خديجه
 العنبر بن صبيح الحمصيّ، قال حدثني عمي بن عبد الله بن جعفر، قال حدثني
 محمد بن عبيد، قال حدثني عبد الله بن نفع عن نفع عن عبد الله بن عمر عن عمر بن
 الخطاب بن

سألت رسول الله صلى الله عليه وآله عن عبي بن أبي طالب عليه
 سلام فعصّب وقال

ما بأن أقوام نذكروا من به منزلة عبد الله كعزيتي ومسام
 كتممي لا تنوّه؟

ألا ومن أحبّ حبياً فقد حبي ومن أحبني رضي به عنه، ومن
 رضي الله عنه كفاه به عنه.

ألا ومن حبّ عبياً ستعبر له لملانكته وضحاؤه ثواب الجنة
 يدخل من أي باب شاء بغير حساب.

ألا ومن حبّ عبياً أعطاه الله كناهه بعبه، وحاسبه حساباً سراً
 حساب الأنبياء

ألا ومن أحبّ عباً لا يعرّج من الدنيا حتى يشرب من حوض
 لكوثر ويأكل من شجرة طوبى، ويروى عنكاه من الجنة.

Verily as for those who love 'Ali, Almighty Allah will make easy for them to pass the death agonies and will change their graves into gardens of Paradise.

Verily, as for those who love 'Ali, Almighty Allah will grant them Paradisiacal maidens (as wives) as many as the veins of their bodies, and they will be granted the right to intercede for eighty of their family members, and will be awarded cities in Paradise as many as the hairs of their bodies.

Verily, as for those who recognize 'Ali's actual standing and loves him, Almighty Allah will send the Angel of Death to them (to grasp their souls, in the same way as He sends him to the Prophets; and He will discharge them from encountering the horrible interrogations of Munkar and Nakir in their graves, and He will light up and expand their graves to be as large as a distance requiring seventy year walking to cover, and He will raise them on the Judgment Day with their faces shining brightly

Verily, as for those who love 'Ali, Almighty Allah will cast over them the shadow of His Throne with the veracious, the martyrs, and the righteous ones. Almighty Allah will also secure them from the Supreme Horror as well as the terror of the Deafening Noise Day

Verily, as for those who love 'Ali, Almighty Allah will accept their good deeds and will overlook their wrongdoings, and they will accompany Hamzah,¹⁸ the master of martyrs, in Paradise.

Verily, as for those who love 'Ali, Almighty Allah will fix wisdom in their hearts, and make their tongues speak nothing but the right, and open before them the doors to His mercy.

ألا ومن أحب علياً هو من به عليه سكرات لموبٍ وحمر قنوره روصة
من رياض الجنة

ألا ومن أحب علياً أعطاه الله من الجنة بكر عرف في سبه حوراء،
وشفعه في ثمانين من أهل بيته وبه بكل شجرة على سبه منبئة
في الجنة.

ألا ومن عرف علياً عليه السلام وحبته بعث الله إليه ملك لموب
كما بعث إلى الأئمة ورفع عنه هول منكر وكبير ونور قنوره
وسنعه مسيره ستمين عاماً ونص وجهه يوم يسامته.

ألا ومن أحب علياً أطله الله في ظل عرشه مع لصد يقين و لشهداء
ولصالحين ومنه من لفرع الأكبر وهو ال يوم لصحة

ألا ومن أحب علياً عليه السلام تقبل الله منه حسنة، وتجاور عن
سنته وكان في لحنه رهيق حمرة سيد لشهد.

ألا ومن أحب علياً عليه السلام أثبت الله لحكمته في قلبه، وأجرى
على سنته الصواب وفتح الله له أبواب برحمته

Verily, as for those who love 'Ali, they are called by the angels- the prisoners of Almighty Allah on the earth, and Almighty Allah will take pride in them before His angels and the Bearers of His Throne.

Verily, as for he who loves 'Ali, an angel will call on him from beneath the Divine Throne, saying, "O Allah's servant, carry on because all of your sins are forgiven."

Verily, as for those who love 'Ali, their faces will be shining, like full moons, on the Judgment Day.

Verily, as for those who love 'Ali, Almighty Allah will place the crown of dignity on their heads and He will dress them the garment of glory.

Verily, as for those who love 'Ali, they will pass the Discriminating Bridge (سِرَاطٍ) as swift as lightning and they will not feel any difficulty while they pass it.

Verily, as for those who love 'Ali, Almighty Allah will grant them a guarantee of protection from Hellfire, a guarantee from hypocrisy, a pass to surpass the Discriminating Bridge safely, and security from chastisement of Hellfire.

Verily, as for those who love 'Ali, their Record of Deeds will not be opened for settling account with them, they will not be called for measuring their good deeds to their wrongdoings, and they will be allowed to enter Paradise without calling them to reckoning.

Verily, as for those who love the Household of Muḥammad, they will be released from reckoning, measurement of their deeds, and passing the Discriminating Bridge.

لَا وَمِنْ أَحَبِّ عَيْنِيَا سُمِّيَ مِيرَ اللَّهِ فِي الْأَرْضِ وَيَدْعُو اللَّهُ بِهِ
مَلَائِكَتُهُ وَجَعَلَهُ عَرْشَهُ

لَا وَمِنْ أَحَبِّ عَيْنِيَا بَدَأَهُ فَكَتَبَ مِنْ بَحْتِ مَعْرُشِ يَا عِيذَ اللَّهُ
سَأَلَفَ بَعَثَ فَقَدَّرَ عَصْرَ اللَّهِ لَنَا سُدُوبَ كَلْمِهِ

أَلَا وَمِنْ أَحَدٍ عَيْنِيَا جَاءَ يَوْمَ بِنَامِهِ وَوَجْهَهُ كَشَفَرِ أَيْلَةَ لِبَدْرِ

أَلَا وَمِنْ أَحَبِّ عَيْنِيَا وَصَحَّ نَسَبُهُ عَسَى رَسْمُهُ نَجْحُ الْكُرْمَةِ وَالنَّبَسَةُ حَلَّةُ
بَعْرُ

لَا وَمِنْ أَحَدٍ عَيْنِيَا مَرَّ عَلَى الصَّرَاحِ كَدَلِيْرَقِي الْحَاظِلِ وَكَلَّمَ يَزَّ
صُعُوقَةَ الْغُرُورِ

لَا وَمِنْ حَبِّ عَيْنِيَا كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنْ بَشَرٍ وَبَرَاءَةً مِنْ نَفْسِاقٍ
وَحَوْرٍ عَسَى الصَّرَاحِ وَأَمَانًا مِنْ بَعْدِ

لَا وَمِنْ أَحَبِّ عَيْنِيَا لَا يُنْسَرُ لَهُ دِيْوَانٌ وَلَا يُنْصَبُ لَهُ مِيرٌ وَقَبْلَ لَهُ
رُحْنُ لِحْتِهِ يَغِيْرُ حِسَابِي

لَا وَمِنْ حَبِّ لِي حُصْبِي فَمِنْ عِيسَابِ وَبِمِيرَانٍ وَبِصَّرَاحِ

Verily, as for those who die bearing love for the Household of Muḥammad, the angels will shake hands with them, the souls of the Prophets will come to visit them, and Almighty Alah will settle all their requests with Him

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will die as unbelievers.

Verily, as for those who die bearing love for the Household of Muḥammad, they will die as believers and I guarantee Paradise for them.

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will have the following script written between their eyes on the Judgment Day, "Excluded from the Mercy of Almighty Alah."

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will not even smell the fragrance of Paradise.

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will come out of their graves with black faces.³⁹

38

Aḥmad bn al-Ḥasan ibn Muḥammad al-Nayshābūrī narrated in his book from Muḥammad bn al-Ḥusayn al-A'arī from Ja'far ibn Muḥammad ibn Aḥmad Lzzī from Qataybah ibn Sa'īd from Jar'ir from Muḥarrir from Muḥammad bn Amr ibn Abī-Salaman from Ibn 'Abbās who said

The Messenger of Allah said

'Alī to me is like my blood to my body. Those who accept his authority are guided to the true path. Those who love him are taking the right course. Those who follow him will be saved (from deviation). Verily, 'Alī is the fourth of the four ones who shall dwell the highest class of Paradise. They are al-Ḥasan, al-Ḥusayn, 'Alī, and I.⁴⁰

لا ومن مات عن حب ل محمد صديقه سلالته، ورائه زواج
 لأبياء وقصى لله نه كل حادثة كذبت له عند الله تعالى.
 إلا ومن مات على بغض آل محمد مات كافراً.
 لا ومن مات على حب ل محمد مات عن الإيمان وكذبت أن كفيه
 بالجنة

ألا ومن مات على بغض آل محمد جاء يوم القيامة مكتوب بين
 عينيه هـ أس من رحمه له
 إلا ومن مات عن بغض آل محمد يم يسم رائحة الجنة.
 لا ومن مات على بغض آل محمد يخرج من قبره أسود ابوجه.

٣٨

حدثنا أحمد بن محمد بن محمد الشاذلي من كتبه قال: حدثني محمد بن
 الحسين الأخرى قال: حدثني جعفر بن محمد بن عرقى، قال: حدثني قتيبة بن
 سعيد، قال: حدثني جرير، عن معمر، قال: حدثني محمد بن عمرو بن أبي سعدة،
 عن أبي عبيد، قال:

قال رسول الله صلى الله عليه وآله

علي مني بمنزلة دمي من بدني.

ومن تولاه رشد.

ومن حبه بهج.

ومن تبعه سع.

ألا وإن عبيد ربع لأربعة في العرثون نا وهو وأحسن وأحسن.

39

Al Sharīf a. Ḥasan ibn Hamzah al-ʿAlawī narrated from Ubaydullāh ibn Musā from al Zuhri from Urwah from Ibn Abbās who said

The Messenger of Allah said:

To shake hands with ʿAlī is to shake hands with me, and to shake hands with me is to shake hands with the corners of the Divine Throne. And to embrace ʿAlī is to embrace me, and to embrace me is to embrace all the Prophets. If one shakes hands with him who loves ʿAlī, Almighty Allah will forgive all of the sins and will allow him to enter Paradise without judgment.⁴¹

40

The righteous Shaykh Abu-Abdullah al-Ḥusayn ibn Abdullāh a-Qatī narrated from Abu Ḥasan Muḥammad ibn Ahmad al-Hashimī al-Manṣurī from Abu Mūsā ʿĪsā ibn Ahmad from Ali ibn Muhammad (Imam al-Ḥādī) from his father from Ali ibn Musā al-Riḍā from his father from Jaʿfar ibn Muḥammad from his father from Ali ibn a. Ḥusayn from his father from Qanbar (Imam Ali's servant) who said

I was once with Amir al-Mu'minin on the shore of the River Euphrates when he took his shirt off and entered the river. A big wave came and pulled his shirt into water. When he came out and could not find his shirt, he felt deeply upset. After a while, a sound called upon him, saying, "O Abū'l-Ḥasan look to your right side and take that which you will see."

Imam ʿAlī turned his sight to the right side and found a wrapped package in which he found a rolled shirt. As he was putting on the shirt, a piece of paper fell down from its pocket. The following script was written in that paper:

"In the name of Allah, the All-beneficent, the All-merciful. This is a present from the All-powerful, the All-wise Lord to 'Alī ibn Abī-Ṭālib. This is Harūn Prophet Aaron ibn 'Imrān's shirt. Thus it was, and We gave these as an inheritance to another people (44:28)."42

41

Muḥammad ibn al-Ḥasan bn Ahmad narrated from Muḥammad bn al-Ḥusayn from Abrahīm bn Hāshim from Muḥammad bn Sānān from Zayd ibn Mundhir from Sa'īd ibn Hurayf from al-Ashbagh bn Nubātah from Ibn Abbās who said:

I heard the Messenger of Allah saying:

"O people! Be it known to you that Almighty Allah has made for you a gate, if you enter from it, you will be escaped Hellfire and the Supreme Horror."

Abū-Sa'īd al-Khidrī stood up and said, "O Allah's Messenger! Please guide us to this gate so that we can recognize it."

The Holy Prophet replied, "This gate is 'Alī ibn Abī Ṭālib, the chief of the Prophets' successors, the Commander of the Believers, the Brother of the Messenger of the Lord of the Worlds, and the representative of Almighty Allah on all humankind."

O people! If you want to lay hold on the firmest handle that shall never break off, then you must be loyal to the (Divinely commissioned) leadership of 'Alī ibn Abī Ṭālib. Verily, to be loyal to 'Alī is to be loyal to me and to obey Him is to obey me.

O people If you want to know Almighty Allah's argument on you , you must recognize `Alī ibn Abī-Ṭālib.

O people If you want to be loyal to Almighty Allah and to His Messenger, you must follow `Alī ibn Abī-Ṭālib and the Imams from my progeny, for they are the keepers of my knowledge."

Then, Jābir ibn Abdullāh al-Anṣarī asked, "What is the number of those Imams?"

The Holy Prophet replied, "O Jābir, may Allah have mercy on you You have asked me about the entire Islam

Their number is the same as the number of the months, which is twelve in number with Allah as is fixed in His Book since the day He created the heavens and the earth.

Their number is the same as the number of the springs that gushed for Prophet, Mūsā Moses son of `Imrān when he stroke the rock with his staff, so, there gushed from it twelve springs

Their number is the same as the number of the chieftans of the Israelites Concerning this, Almighty Allah has said in the Holy Qur'an , "We raised from among them twelve chieftans "

O Jābir! The Imams are thus twelve in number The first of them is `Alī ibn Abī-Ṭālib and the last of them is al-Mahdī, the Riser—peace be upon them al.^{3,5}

مَعَاشِرِ النَّاسِ مَنْ أَحَبَّ أَنْ يَعْرِفَهُ لِحُجَّةٍ بَعْدِي فَليَعْرِفْ عَلِيَّ بْنَ أَبِي طَالِبٍ.

مَعَاشِرِ نَاسٍ! مَنْ زَادَ أَنْ يَمُوتَ لِلَّهِ زِمْمُوهُ فَليَقْتَدِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ نَعْدِي وَلا تَمِّمْهُ مِنْ رَبِّبِي فَهَيْبَتُهُمْ حَرَامٌ عَلَيَّ “
فَمَنْ حَدِيثُ بَنِ عَبْدِ اللَّهِ لِأَنْصَارِي فَقَالَ “ يَا رَسُولَ اللَّهِ! وَمَا عِدَّةُ الْإِسْلَامِ؟ “

فَقَالَ “ يَا حَبِيبَ سَائِمِي، رَحِمَكَ اللَّهُ عَنِ الْإِسْلَامِ بِأَحْمَعِهِ عَسْتَهُمْ عِدَّةُ الشُّهُورِ وَهِيَ عِنْدَ اللَّهِ ثَلَاثُ عَشَرَ شَهْرًا هِيَ كِتَابُ اللَّهِ يَوْمَ حَتَّى اسْتَمْرَابٍ وَالدَّرْصِ.

وَعِدَّتُهُمْ عِدَّةُ بَعُورِ أَبِي نَجْرَةَ لِمُوسَى بْنِ عَمْرٍو حِينَ صَرَبَ بِعَصَاهُ الْحَجَرَ فَانْجَرَتْ مِنْهُ ثَلَاثُ عَشْرَةَ عَيْنًا.
وَعِدَّتُهُمْ عِدَّةُ لُقْيَاءِ بَنِي إِسْرَائِيلَ قَالَ اللَّهُ تَعَالَى (وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَبِيًّا).

فَدَلَّامَةُ يَا حَبِيبَ، ثَلَاثُ عَشَرَ مَامًا أَوْثَهُمْ عَلَيَّ مِنْ أَبِي طَالِبٍ وَاحِرْتُمْ بِصَالِحِ الْعَهْدِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ “

42

Muhammad bn A' (bn a Husayn bn M) sa narrated from a - Hasan bn Muhammad bn Sa' d from Furai bn Ibrāh m from Ahmad bn Musā from Abu Hāmid Ahmad bn Dāwūd from 'Alī bn Yahyā from Suwayd from Yazīd bn Rabī from Amr bn Dīnār from [āwūs from Ibn 'Abbas who said

One day, after he led the congregational 'Aṣr (afternoon Prayer), the Holy Prophet stood up and said, "Those of you who love me and love my family may now follow me "

We all therefore followed him until we reached the house of Lady Faṭimah. As he knocked on the door slightly, 'Alī bn Abi-'Ālib, putting on a cloak, came out with his hands stained with clay. The Holy Prophet asked him to tell the attendants about what had happened the last day.

Imam 'Alī replied, "Yes, I will do. May Allah accept my father and mother as ransoms for you, Allah's Messenger! It was Zuhr (noon, Prayer time and I wanted to perform the ritual ablution *wuḍū'*) but I could not find water. I therefore sent my two sons, al-Hasan and al-Husayn, to bring me some water, but they took a long time. Then I heard a voice calling upon me and saying, "O Abu l-Hasan! Come to your right side." As I turned my face to my right side, I saw there a golden vessel, which was hung down. It had water as white as snow and as sweet as honey. It gave a fragrance of rose. I therefore performed my ritual ablution *wuḍū'* from that water, drank some of it, and poured on my head a few drops whose coolness reached my heart."

The Holy Prophet asked 'Alī, "Do you have any idea from where that vessel was?"

٤٢

حدثني محمد بن عمار بن الحسن بن موسى رحمه الله، قال حدثني الحسن بن محمد بن سعيد، قال حدثني فرث بن إبراهيم قال حدثني حماد بن موسى، قال حدثني أبو حماد أخته بن كلاًة، قال حدثني علي بن يحيى، قال حدثني سويد، قال حدثني يزيد بن زبير، عن عمرو بن دينار، عن طاووس، عن أبي عمير قال:

صلى بنا رسول الله صلى الله عليه وآله صلاة لعصر ثم قام على قدميه فقال: "من يحبني ويحب أهل بيتي فليبعني، فاشفعناه بحبيب حتى أتى منزل فاصمة عليها سلام مصرع ايدياً قرعاً حميمًا، فخرج به عتي بن بر صالبا عليه السلام وعنه شعلة وسه مطحاة ناطقين.

فقال له: "يا أبا الحسن! حيث لنا من بما رأيت أمس."

فقال علي عليه السلام: "نعم! هذاك أبي وأمي يا رسول الله، نسما يا هي وقت صلاة يظهر أردنا الظهور فم نكر عسري الفاء، فوحيك ولدي الحسن والحسين في طلب ماء فأجلنا عني فإذا بنا بهانعر يهنا يا يا الحسن أقبل على يعينك، فأنصت فإذا بنا بعدج من ذهب معلق فيه ماء نند يوصا من لثلج وأحلى من عسبي، فوجدت فيه رائحة لورد، فتوصات منه وشربت جرعات ثم فخرت على رأسي فطرة وحدث بردف على فؤدي."

فقال رسول الله صلى الله عليه وآله: "هل تدري من أين ذلك

صحة؟"

'Alī ibn Abī-Ṭālib replied, "Verily, Almighty Allah and His Messenger know better."

The Holy Prophet said, "The vesse, was one of the vessels of Paradise. The water was taken from beneath the Tree of Blessing *al-ʿĪbā*, —or from the Cistern of Kawthar-- The drop was from beneath the Divine Throne."

Then the Holy Prophet embraced him, kissed his forehead, and said to him, "O my dear! He whose servant was Archangel, must enjoy an elevated rank and standing in the view of Almighty Allah."⁴⁴

43

A Sharif Abu Ja'far Muhammad ibn Ahmad ibn Muhammad ibn Isā a- Alawī narrated from Muhammad ibn Ahmad a Kātib from Hammād ibn Mahrān from Abū al-Azīm ibn Abū al-ʿĀshā al-Ḥasanī from Muhammad ibn A. from Muhammad ibn Kathir from Ismā'īl ibn Zayd al-Bazzāz from Abū Idrīs from Rafī, the manumitted slave of A'ishah who said

I was a young boy serving A'ishah, and when the Holy Prophet would be with her, I used to be near them to serve. One day, while the Holy Prophet was with her, the door was knocked. I opened the door and it was a maid with a covered dish, so I went back and told A'ishah who asked me to bring her in. She came in and put the dish in front of A'ishah who brought it before the Holy Prophet. So, he started eating from the dish and the maid left. Then, the Holy Prophet said, "I wish that the Commander of the Believers, the Master of Muslims, and the leader of the pious was here eating with me."

A'ishah said, "O Allah's Messenger, Whom do you mean having all of these titles?"

The Holy Prophet did not answer. Then he repeated what he had said, and Ā'ishah repeated the same question. The Holy Prophet did not answer. Then the door was knocked again. As I opened it, it was 'Alī ibn Abi-Tālib at the door. I went back and informed the Holy Prophet who asked me to let him in.

The Holy Prophet then said, "O Abu' Ḥasan. Welcome. I wished for you twice and then when you did not show, I asked Almighty Allah to bring you for me. Now, sit down and eat with me."

Then Alī sat down and ate with the Holy Prophet who said to him, "O 'Alī. May Almighty Allah fight those who will fight you, and may He be the enemy of your enemies."

'Ā'ishah said, "Who will fight him and who will be his enemy?"

The Holy Prophet replied, "It will be you and those with you who will fight him, they will put their hands with you, and you will be pleased with that as you will not reject it."⁴⁵

44

Abū Ḥasan ibn Ḥanzalāh narrated from Alī ibn Muḥammad ibn Qutaybah from al-Jadī ibn Sa'īthan from Muḥammad ibn Zayād from Jamāl ibn Ṣā'ib from Ja'far ibn Muḥammad (Imam a.-Ṣād. q) from his father from his father from a Ḥusayn ibn Alī who said:

The Messenger of Allah said:

Fāṭimah is the blood inside my heart; her two sons are the fruit of my heart, her husband is my eyesight, and the Imams, her descendants, are my Lord's trustees and His rope that is extended between His creatures and Him. Those who lay hold on them will be saved while those who lag behind will fall.⁴⁶

هَسَكَتَ لَمَّا نَعَاذَ الْكَلَامَ مَرَّةً أُخْرَى قَفَّتْ عَائِشَةُ مِثْلَ ذَلِكَ

هَسَكَتَ لِتَيْبٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فَجَاءَ أَحَدًا وَوَدَّ عَيْفَ الْمَدِينَةِ فَخَرَّحْتُ إِلَيْهِ فَبَدَأَ هُوَ عَلِيًّا بْنِ أَبِي

طَالِبٍ عَيْنِي أَسْلَامًا فَرَجَعْتُ وَقُلْتُ سَبَّيْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

”عَمِّي لِمَا“

قَصِدُ رَحِيحَةٍ

ثُمَّ قَالَ ”أَنْتَ نَحْسٌ مَرْحُومٌ وَأَخْلَأُ بِكَ بَعْدَ تَعْيِينِكَ مَرَّتَيْنِ حَتَّى

لَمَّا تَعَذَّتْ عَمِّي سَمَّيْتُ بِهَا عَرَّ وَحَرَّ نِي يَأْتِيهِ بِكَ أَحْسَنُ وَكُلُّ“

فَجَمَسَ وَكُنَ مَعَهُ ثُمَّ قَالَ سَبَّيْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ”يَا عَمِّي“

قَدَّارٌ لَهُ مِنَ قَدَاتِكَ وَعَادِيٌّ مِنَ عَادِ اللَّهِ“

فَقَالَتْ عَائِشَةُ: ”وَمَنْ يَمْتَلِكُهُ وَمَنْ يُعَادِيهِ؟“

قَالَ ”نَبٌّ وَمَنْ مَعَهُ أَنْتَ وَمَنْ مَعَهُ أَيْدِيهِمْ مَعَهُمْ تَدِيهِمْ“

مَعَهُ بَرَصِيصٌ بَدَسَتْ وَلَا تُكْرِيهُ“

❖ ❖

حَدَّثَنَا مُحَمَّدُ بْنُ خَمْرَةَ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي عَمِّي بْنُ مُحَمَّدٍ بْنِ قَيْسٍ قَالَ

حَدَّثَنِي الْفَضْلُ بْنُ شاذَانَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ رِيَادٍ قَالَ حَدَّثَنِي جَمِيلُ بْنُ

صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي عَنْ تَيْبَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا

السَّلَامُ وَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فَأَصَمَهُ مَهْجَةُ قَلْبِي وَتَدَاثُرُ قُوَادِيهِ وَتَعَلُّهُ نُورُ بَصَوِي وَالْأَثْمَةُ

مِنْ وَدَيْهِ أَمَاءُ رَبِّي وَحَبِيْبَةُ مَعْدُوْدِ بَيْتِهِ وَبَيْنَ خَلْقِهِ مَنْ أَحْتَصِمُ

بِهِ نَحَا وَمَنْ نَحَلَّفَ عَنْهُ هَوَى

45

Abū-'Abdulāh Muḥammad ibn Wahbān al Ṣālī narrated from Ahmad ibn Amān al- Amīr from Abū'āh ibn 'Abdulāh ibn 'Utbah ibn Abdulāh ibn Mas'ūd from his father from his grandfather Abū'āh ibn Mas'ūd who said

I heard the Messenger of Allah saying

"The sun has two sides one side gives light to the inhabitants of the heavens and the other side gives light to the inhabitants of the earth. On both sides, there is a script. Do you know what the scripts that are written on both the sides of the suns are?"

We replied, "Almighty Allah and His Messenger know better."

The Holy Prophet said, "The script on the side towards the heavens reads, "Allah is the light of the heavens and the earth"

The writing on the side towards the earth reads, "Ali is the light of the earth."⁴⁷

46

Ahmad ibn Muhammad ibn Ayyūb al-Ḥafīz narrated from Ahmad ibn Ziyād from 'Alī ibn Ibrāhīm from his father from a -Rayyān ibn al-Ṣalt who said I heard Alī ibn Mas'ūd al-Ridā saying that he heard Mūsā ibn Ja'far saying that he heard Ja'far ibn Muḥammad saying that he heard Muḥammad ibn A'ī saying that he heard 'Alī ibn al Husayn saying that he heard al Husayn ibn Alī saying that he heard Alī Amīr al Mu'minin saying that he heard the Messenger of Allah saying that he heard Archangel Gabriel saying that he heard Almighty Allah saying

'Alī ibn Abī Ṭālib is my decisive argument against My creatures. He is My light in My land and the trustee of My knowledge. I will not decide Hellfire for those who recognize him even if they may disobey Me, and I will not decide Paradise for those who deny him even if they obey Me.⁴⁸

47

Abū-Muḥammad Ibrānīm ibn Muḥammad al Madhārī al-Khayyāt narrated from Muḥammad ibn Ja'far from Ayyūb ibn Nuḥ from Ibn Maḥbūb from Alī ibn al Rayyān from Malāk ibn 'Atīyah from Ja'far ibn Muḥammad (Imam al-Ṣād. q) from his father from Alī ibn al-Ḥusayn from his father who said

The Messenger of Allah told 'Alī ibn Abī-Tālib

O Abul-Ḥasan: If the faith and good deeds of all creatures are put on a scale of a balance and your good deeds that you do on a single day are put on the other scale, the scale carrying your good deeds on a single day shall undoubtedly be preponderant over the other scale that carries the good deeds of all creatures.

During the Battle of Uḥūd, Almighty Allah took pride in you over His Favorite Angels.

He removed the screens of the Seven Skies on that day, so, Paradise and its inhabitants aspired after you.

Your deed on that day pleased the Lord of the Worlds,

He therefore will award you for your deed on that day that which will make all the Prophets, Messengers, the veracious ones, and the martyrs hope that they would gain it.⁴⁹

48

Ahmad ibn Muḥammad ibn Sulaymān narrated from Ja'far ibn Muḥammad from Ya qūb ibn Yazīd from Ṣafwān ibn Yahyā from Dāwūd ibn al-Ḥaṣayn from 'Umar ibn Udhaynah from Ja far ibn Muḥammad (Imam a. Ṣādiq) from his father from Alī bn al Ḥaṣayn from his father who said

The Messenger of Allah said

O Ali: In my nation, you are just like the Messiah Jesus son of Mary;

His people separated into three groups

a group believed in him and they were the Disciples;

another group incurred his hostility and they were the Jews,

and the third group exaggerated about his status and they are thus out of the circle of belief.

Likewise, my nation will separate into three groups:

a group is your Shi'ah followers; and they are the true believers;

another group is your enemies and they are those who doubt your elevated rank,

and a third group will be those who exaggerate your status and they are disbelievers.

Therefore, you, 'Ali, as well as your Shi'ah and those who love your Shi'ah, will be in Paradise. While your enemies and those who exaggerate about you will be in Hellfire.⁵⁰

٤٨

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سُلَيْمَانَ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ
 حَدَّثَنِي يَعْقُوبُ بْنُ يَزِيدَ قَالَ حَدَّثَنِي صَفْوَانُ بْنُ يَحْيَى قَالَ حَدَّثَنِي دَاوُدُ بْنُ
 الْحَكَمِيِّ قَالَ حَدَّثَنِي عُصْرُ بْنُ ذِيئَبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ هَمِيٍّ بْنِ
 حُسَيْنٍ - عَنْ أَبِيهِ قَالَ -

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَا عَمِي مَثَلُكَ هِيَ أُمَّتِي مِثْلُ الْمَسِيحِ عَيْسَى بْنِ مَرْيَمَ

أَفْرَقَ قَوْمُهُ ثَلَاثَ فِرَقٍ

فِرْقَةٌ مُؤْمِنُونَ وَهُمْ نَجْوَرِيُونَ

وَفِرْقَةٌ عَدُوٌّ وَهُمْ الْيَهُودُ

وَفِرْقَةٌ عَلَوُ فِيهِ فَخَرَجُوا عَنِ الْإِيمَانِ

وَإِنَّ أُمَّتِي سَتَصْرِفُ فِيكَ ثَلَاثَ فِرَقٍ

فِرْقَةٌ شَيْعَتٌ وَهُمْ الْمُؤْمِنُونَ

وَفِرْقَةٌ أَعْدَاءُ وَهُمْ الشَّاكِرُونَ

وَفِرْقَةٌ عُلَاةٌ فِيكَ فَهُمْ بِجَاهِدُونَ

وَأَنْتَ يَا عَلِيُّ وَشَيْعَتُكَ وَمَحْبُو شَيْعَتِكَ هِيَ بَيْتُكَ

وَإِنَّكَ وَأَنْتَ بَعْلَاةٌ هِيَ مَحَبَّتُكَ فِي لِسَانِ

49

Harun ibn Mūsā narrated from Ja'far ibn A. al Daqqāq from al Harith ibn Muḥammad from Sa'id ibn Kathir from Muhammad ibn al Ḥasan, known as Shaḡqān, from Ja'far ibn Muhammad (Imam al-Ṣāḡiq) from his father from Jābir ibn Abdu āh al-Anṣari who said

I heard the Messenger of Allah saying

"`Ali ibn Abi Ṭalib will be the first to enter Paradise from amongst the Prophets and the Veracious ones."

Hearing this, Abu-Dujanah stood up and asked, "O Allah's Messenger You have informed us that Paradise will not be opened before the Prophets before I precede them there, and, similarly, it will not be opened before the other nations before your nation precede them there, have you not?"

The Holy Prophet answered, "Yes, I have. Yet, you should have known that the standard-bearer of any nation precedes them all to any place. Thus, as long as `Ali will be the bearer of the Standard of al Ḥamd on the Resurrection Day and he will be in front of me, he will precede me to Paradise, since he is my standard bearer. He will bear the standard and I will be behind him."

His face was delighted out of happiness, `Ali stood up and said, "Al praise be to Allah Who has honored us through you, O Allah's Messenger."⁵

٤٩

حَدَّثَنَا هَارُونَ بْنُ مُوسَى رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ الدُّعُقِ قَالَ حَدَّثَنِي
 نَحْرَتُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي سَعْدُ بْنُ كَثِيرٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ نَحْسِ
 الْمَعْرُوعِيُّ بِسَمْعِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ عَنْ جَابِرِ بْنِ عَبْدِ
 اللَّهِ الْأَنْصَارِيِّ قَالَ

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ

“أُولَئِكَ مَنِ يَدْخُلُ بَحْثَةً مِنَ الْمَشْرِيقِ وَبَصْرَةَ بَيْنِي وَعَيْنِي نَسُوا أَبِي
 طَالِبٍ.”

عَصَمٌ تَوَدُّ حَبَابَةَ وَقَالَ “يَا رَسُولَ اللَّهِ أَنَا نَحْبِرُنَا عَنْ اللَّهِ نَعَادِي
 لِمَا نَحْبِرُكَ أَنْ بَحْثَةَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى يَدْخُلَهَا أَنْتَ وَعَيْنِي
 الْأَمَمِ حَتَّى يَدْخُلَهَا أُمَّتُكَ؟”

فَرَأَى بَنِي وَكَيْفَ أَعَا سَمِعْنَا أَنَّ حَامِلَ بَوَاءِ الْقَوْمِ أَمَامَهُمْ؟ وَعَيْنِي
 حَامِلُ بَوَاءِ بَعْدَ يَوْمِ لِقَايَا بَيْنِي يَدِي وَهُوَ صَاحِبُ رَأْيِي فَيَدْخُلُ
 الْجَنَّةَ عِنْدِي، فَإِنَّ لَعْنَمَ مَعَهُ وَتَأْ عَيْنِي كَرِهَ.”

فَمَامَ عَيْنِي عَلَيْهِ السَّلَامُ وَقَدْ أَشْرَى وَخُفَّهُ سُرُورًا وَهُوَ يَقُولُ “الْحَمْدُ
 لِلَّهِ الَّذِي أَشْرَفَنَا بِكَ يَا رَسُولَ اللَّهِ.”

50

Abū Muḥammad Hārūn ibn Mūsā al Tal akbarī narrated from Aḥd al-'Azīz ibn Abdu lah from Ja'far ibn Muḥammad from Abd a.-Karīm from Qaymāz al Attar Abu-Qamar from Aḥmad ibn Muḥammad ibn al Waḥd from Rabī Ibn al Jarrāh from a. A'mash from Abu Wā'ī, from Abdullāh ibn Mas'ūd who said

The Messenger of Allah said

When Almighty Allah created Adam and breathed into him of His Spirit, Adam sneezed and said, 'All praise be to Allah.'

Answering him, Almighty Allah revealed to him saying, 'My servant You have praised Me I swear by My Glory and Magnificence that had it not been for two servants that I want to create, I would not have created you'

Adam asked, 'My Lord Will these two be from my descendants?'

Almighty Allah answered, 'Yes, they will O Adam: Raise your head and look up.'

As Adam did, he found the following script written on the Divine Throne. There is no god save Allah; Muḥammad is the Messenger of Allah and the Prophet of Mercy 'Ali will put into effect the decisive Argument (of Almighty Allah against His creatures). Those who recognize the right of 'Ali's shall be pure and free of condemnation, while those who will deny his right shall be cursed and shall fail. I swear by My Glory that I shall decide Paradise for those who will obey him even if they will disobey Me, and I swear by My Glory that I shall decide Hellfire for those who will disobey him even if they will obey Me."⁵⁷

٥١

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى الشَّعْبِيُّ رَحِمَهُ اللَّهُ عَنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ
عَنْدَ اللَّهِ عَنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حَدِيثِ عَبْدِ الْكَرِيمِ، قَالَ حَدِيثِي قَيْمَرٌ
نَعَصٌ أَبُو فَمْرٍ؛ قَالَ، حَدِيثِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ نُوَيْدٍ، عَنْ حَدِيثِي رَيْحٌ بْنُ
نُجَيْمٍ، عَنْ حَدِيثِي لَأَعْمَشٍ عَنْ أَبِي وَالْبَرِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ،

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

تَعَا حَتَّى يَبْدَأَ دَمٌ يَصْخُ فِيهِ مِنْ رُوحِهِ عَطَسَ آدَمُ وَقَالَ، "أَحْمَدُ

بِهِ"

فَأَوْحَى اللَّهُ بِعَدَلِي إِلَيْهِ "حَدَّثَنِي عَنِّي! وَعَرَّتِي وَحَلَابِي لَوْلَا

عَبْدُكَ أَرِيدُ أَنْ أَحْتَفَهُمْ فِي دَارِ سَيِّئَاتِكَ فَخَلَّفْتُكَ"

قَالَ "بِعِيٍّ أَيْ كَيْسَ عِيٍّ؟"

قَالَ "نَعَمْ يَا دَجْرُ، رَفَعُ رَسْمِكَ وَأَنْظُرُ."

فَرَفَعَ رَأْسَهُ فَدَدَ مَكْتُوبٌ عَلَى بَعْرَثِهِ "لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ

رَسُولُ اللَّهِ عَيْيُ الرَّحْمَةِ وَعَلَيْ مُصِيبِهِمْ بَحْجَةٌ، مِنْ عَرَفَ حَقَّ عَيْيُ

كُنِيَ وَطَهَّرُ وَمَنْ تَكَرَّرَ حَمْدَهُ لَعَنَ وَحَسَبَ،

"فَسَمَّ بَعْرَثِي أَنْ أَدْخَلَ النَّحْمَةَ مِنْ أَطْعَمَةٍ وَرَأَى عَصَابِي وَأَقْسَمَ

بَعْرَثِي أَنْ أَدْخَلَ نَارًا مِنْ عَصَاهُ وَأَنْ طَاعَنِي."

51

Abū-'Abdullāh al Husayn ibn Ahmad ibn Muḥammad ibn al-Aḥwa, narrated to us at al Muḥammadīyah from al Husayn ibn Ja'far from Muḥammad ibn Ya'qub from Muḥammad ibn Isā from Naṣr ibn Ḥammād from Shu'bah ibn al-Ḥajjā, from Ayyub al-Sakḥayāni from Nāfi' from 'Abdullāh bn 'Umar who said

The Messenger of Allah said

He who really seeks for reliance on Almighty Allah must love my Household (Ahl al-Bayt).

He who really seeks for salvation from Hellfire must love my Household

He who really seeks for wisdom must love my Household.

He who really seeks for Paradise without being called for reckoning must love my Household.

I swear by Allah that if one loves my Household he shall be winning in this world as well as the Next World.⁵³

52

Muḥammad ibn Imād al-Taṣṭarī narrated from Muḥammad ibn Ahmad bn Idrīs from Muḥammad ibn 'Abdullāh al-Iṣṭahānī from his father from Ḥāshim from Yūnus bn 'Ubayd from al-Ḥasan al-Baṣrī from 'Abdullāh who said

The Messenger of Allah said.

On the Judgment Day, 'Alī ibn Abi-Ṭālib will sit on the highest class of Paradise, a mountain which has risen higher than Paradise and nothing higher than it except the Divine Throne. From the versant of this mountain, the rivers of Paradise blast and flow into the gardens of Paradise. 'Alī will be sitting on a chair made of Light and the river of Tasam will run in front of him. No one will be allowed to cross the Discriminating Bridge (*ṣirāṭ*) without having a pass confirming his loyalty to 'Alī and his Household. Overseeing Paradise and Hellfire, 'Alī will allow those who loved him to enter Paradise and will send those who bore malice towards him to Hellfire.⁵⁴

٥١

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْأَخْوَارِ بِإِسْمَاعِيلِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِيِّ بْنِ جَعْفَرٍ، وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ تَصْنِيفِ بْنِ حَدَّادٍ، عَنْ شُعْبَةَ بْنِ الْحَجَّاجِ، وَحَدَّثَنَا أَبُو سَلَمَةَ بْنُ سَهْلٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ

عَنْ

قَالَ زَعْنُونُ سَمِعَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 مِنْ رَأٍ لَوُكُلٍ عَنِ بَلَدِ بَعْلَى فَلَجِبَ أَهْلَ بَيْتِي.
 وَمَنْ أَرَادَ أَنْ يَنْجُو مِنْ نَارِ ظُلْمِةِ أَهْلِ بَيْتِي
 وَمَنْ رَدَّ حِكْمَةَ ظُلْمِةِ أَهْلِ بَيْتِي،
 وَمَنْ أَرَادَ أَنْ يَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَلَجِبَ أَهْلَ بَيْتِي،
 حَوْلَهُ مَا أَحْتَمُهُمْ أَحَدٌ لِأَنَّ رَيْحَ هِيَ اسْتَبَّ وَالْآخِرَةَ.

٥٢

حَدَّثَنَا مُحَمَّدُ بْنُ عَمَادٍ السُّبْرِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ:
 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لِأَصْحَابِي، عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ هُشَيْمِ بْنِ يُونُسَ بْنِ
 عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْبَصْرِ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 إِذَا كَانَ نَوْمٌ لِعِيَامَةٍ نَقَعُ عَمْرِي بَيْنَ أَبِي طَالِبٍ عَنِ ابْنِ مَرْدَوَيْسَ وَهُوَ
 جَبَلٌ قَدْ عَلَا عَلَى الْجَنَّةِ وَقَوْفَهُ عَرْشٌ فَإِنَّ بَعْلَمِينَ وَمَنْ سَفَحَهُ
 سَفْحَ أَنْهَارِ الْجَنَّةِ وَسَقَرُو فِي الْجَنَّةِ، وَهُوَ حَالِسٌ عَلَى عُرْسِي مِنْ
 نَوْرِ بَحْرِي بَيْنَ بِيْتِهِ نَوْرٌ مِنْ لُتَمِيمٍ لَا تَحُورُ أَحَدٌ عَنِ ابْنِ مَرْزُوقٍ
 لِأَنَّ مَعَهُ بَرَاءَةَ وَوَلَايَتَهُ وَوَلَايَةَ أَهْلِ بَيْتِهِ، وَهُوَ مُشْرِفٌ عَلَى الْجَنَّةِ
 فَيَدْخُلُهَا مُخْبِيَةً وَمُشْرِفٌ عَنِ نَارِ قَبْلِهَا مُبْعِثِيَةً.

53

Abū Muḥammad Hārūn ibn Mūsā narrated from Muḥammad ibn al-Ḥusayn al-Khath'amī from 'Alī ibn Ka'b, who has dictated this report to al-Ḥusayn ibn Thābit al-Jammāl from his father from al-A'mash from Shāfiq ibn Mastamah from Hudhayfah ibn al-Yamān who said:

One day, the Holy Prophet stood up, kissed 'Alī ibn Abī Tālib's forehead, and said,

O Abu'l-Ḥasan! You are just like one of my organs, you will reside wherever I reside. Verily, you will enjoy a high rank in Paradise, which is the right of intervention (*wasifah*). Bliss and happiness be for you and for your Shī'ah!⁵⁵

54

Sahl ibn Ahmad al-Dīnāri narrated from Muḥammad ibn Muḥammad ibn al-Ash'athī in Egypt from Musa ibn Ismā'īl from his father Ismā'īl ibn Mūsā from his father Mūsā ibn Ja'far (Imām al-Kāzīm) from his father Ja'far ibn Muḥammad from his father Muḥammad ibn 'Alī from his father 'Alī ibn al-Ḥusayn from his father al-Ḥusayn ibn 'Alī who said: The Messenger of Allah said:

As I entered Paradise, I saw the following script written with light on its gate:

"There is no god save Allah. Muḥammad is the Messenger of Allah. 'Alī is the intimate servant of Allah. Fātimah is the chosen servant of Allah. Al-Ḥasan and al-Ḥusayn are the selected servants of Allah. Allah's Mercy be on those who love them, and Allah's curse be on those who hate them."⁵⁶

٥٣

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ نَخَعِمِي قَالَ
 حَدَّثَنَا عَمْرُو بْنُ كَعْبٍ إِفْلَاحِي قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ نَسْتِ الْجَعْفَرِي، عَنْ أَبِيهِ عَمْرِو
 الْأَعْمَرِيِّ قَالَ حَدَّثَنِي شَيْبَانُ بْنُ مُنَبِّهَةَ، وَرَأْسُ حَدَّثَنِي خَدِيجَةُ بْنُ الْمَتَلَبِ، وَرَأْسُ
 قَدَّمَ نَبِيٌّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَبِيلٌ مَا سَنَّ عَمْرُو بْنُ عَلِيٍّ بْنِ أَبِي
 طَالِبٍ عَلَيْهِ السَّلَامُ وَقَالَ

يَا أَبَا لَحْصٍ أَنْتَ عُصْوٌ مِنْ عَصَائِرِ نَقْرٍ حَيْثُ تَرَبُّتٌ وَإِنَّ لَكَ فِي
 نَحْتِهِ نَرَحَهُ وَهِيَ رَجَّةٌ أَوْسَيْلُهُ فَطُوبَى لَكَ وَلِشَيْبَتِكَ مِنْ مَعْدِنَاتِهِ.

٥٤

حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ بَدَيْحِي حَمْدَةَ اللَّهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ الْأَشْعَثِ
 مَصْرِيٌّ قَالَ حَدَّثَنَا مُوسَى بْنُ مَيْمُونَةَ قَالَ حَدَّثَنَا أَبِي مَيْمُونَةَ عَنْ مُوسَى عَنْ أَبِيهِ
 مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ
 الْحُسَيْنِ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلَامُ قَالَ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

نَحَسْتُ بَعْثَةَ فَرَأَيْتُ عَسَى بَابِهَا مَكْتُوبًا يَا نَبِيَّ لَا إِلَهَ إِلَّا اللَّهُ.
 مُحَمَّدٌ رَسُولُ اللَّهِ عَمْرُو بْنُ أَبِي اللَّهِ فَطَاعَةُ اللَّهِ لَهُ، لِحُسْنِ وَنَحْسِينَ
 صِمُوهُ لَهُ عَلَى مُجِيبِهِمْ رَحْمَةُ اللَّهِ وَتُعْصِيهِمْ بَعْدَهُ اللَّهُ.

55

Muhammad ibn Abdullāh ibn Abdullāh al Hāfīz narrated from Ja'far ibn 'A. a. Daqqāq from 'Abdullāh ibn Muḥammad al-Kaṭīb from Sulaymān ibn al-Rab. from Naṣr ibn Mazāḥim from A. .bn Abdullāh from al Ash'ath from Damarah from Abū-Dharr who said

The Holy Prophet looked at 'Alī ibn Abī-Tālib and said about him

This is the best of the past and the coming generations of the inhabitants of the heavens and the layers of the earth

This is the master of the veracious ones, the adornment of the Prophets' successors, the leader of the pious ones, and the chief of the white forehead ones (i.e. the inhabitants of Paradise)

On the Resurrection Day, 'Alī will ride on a Paradisiacal camel whose light will fill in the yard of the Resurrection. He will put a crown inlaid with aquamarine and corundum. Seeing this, the angels will say, 'This one must be a Favorite Angel,' while the Prophets will say, 'This must be a Missioned Prophet.'

From inside the Divine Throne, a call will come, 'This is the Greatest Veracious This is the Successor of Almighty Allah's most beloved one This is Abū-Tālib'

'Alī will stand on top of Hellfire from which he will save those whom he love and will send those whom he does not love therein Similarly, he will stand at the gates of Paradise to allow his followers and Sh. 'ah to enter therein from any gate they will choose without settling them to account.⁵⁷

٥٥

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْحَافِظُ، قَالَ حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ الدُّعَيْنِ
 قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْكَلَابِيُّ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ الرَّيِّحِ، قَالَ
 حَدَّثَنِي يَحْيَى بْنُ مَرْحَمٍ قَالَ حَدَّثَنِي عَمْرُو بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي لَأَشْعَثُ، عَنْ
 صَوْرَةَ عَنْ نَبِيِّ دَرِّ قَدَمٍ

بَطْرًا نَبِيًّا صَلَّى لَهُ عَلَيْهِ وَبِهِ يَسِي عَمْرُو بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ
 قَدِمَ هُنَا حَضْرًا لِأَوْلَادِهِمْ وَخَبَرَ لِأَحْبَابِهِمْ مِنْ أَهْلِ السَّمَاوَاتِ وَهِيَ
 الدَّرَصِيَّةُ.

هَذَا سَنِبُ الصَّدِيقِينَ وَرَبِّهِمْ لَوْصِيَّتَيْنِ وَالْعَدَمُ بِمَنْتَقِيَّتَيْنِ وَفَائِدَةُ الْعَبْرِ
 بِمُحْتَمَلَيْنِ.

وَكَانَ يَوْمَ الْبَيْتِ جَاءَ عَمْرُو تَأْفِكًا مِنْ تَوْفِيقِ الْحَقِّ هَذَا أَصَابَتْ
 تَقِيْمَةٌ مِنْ صَوْبِهَا، عَمْرُو رُسِيَّةٌ تَأْجُجُ مَرْصَعٌ بِرَبِّهَا وَتَأْيِاقُوتُ،
 فَتَقُولُ لِمَلَأْتِكُمْ هَذَا، مَلَأْتُكُمْ مَقْرَبًا، وَيَقُولُ سَبِيحُونَ هَذَا نَبِيٌّ
 مُرْسَلٌ.

هَذَا نَبِيٌّ هَدَى مِنْ بَطْنِ بَطْنِ نَبْرُسٍ هَذَا الصَّدِيقُ الْأَكْبَرُ، هَذَا وَصِيٌّ
 حَبِيبٌ بِهِ، هَذَا عَمْرُو بْنُ أَبِي طَالِبٍ.

هِيَ قَوْمٌ عَلَى طَهْرٍ حَتَمٌ هِيَ حَيٌّ مِنْهَا مَنْ يُحِبُّ وَيُحِبُّ فِيهَا مَنْ لَا
 يُحِبُّ، وَنَابِيٌّ تَوَابٌ أَنْعَمَ فِيهَا أَوْلِيَاءُهُ وَشَيْعَتُهُ مِنْ أَيِّ نَبِيٍّ
 أَرَادُوا بِغَيْرِ حَسَبِهِ.

56

Abu'l Hasan Muhammad .bn Ja'far al Naḥawī narrated from his father from Muhammad .bn al Hasan .bn 'Alī al-Qazwīnī from Ahmad .bn Dāwūd from Muhammad .bn Ṣāliḥ from al Abbas .bn al Rabi' from Ismā'īl .bn Ismā'īl from Abu-Ma'shar from Abu Hurayrah who said

The Messenger of Allah said

When I was ascended to the Seventh Heaven (on the Ascension Night), I heard a call coming directly from under the Divine Throne and saying, "Verily, 'Alī is the sign of true guidance and the Successor of my most-beloved one (i.e. the Holy Prophet Muhammad). You may announce this."

When I came down from the heavens, I forgot to announce so Therefore, Almighty Allah revealed to me the following verse: "O Messenger! Deliver what has been revealed to you from your Lord, and if you do it not, then you have not delivered His message, and Allah will protect you from the people, surely Allah will not guide the unbelieving people." (5:67)⁵⁸

57

Abū Mu'fā ibn Zakariyyā, the judge, narrated from Muhammad Ibn Mazū from Abū-Karīb Muhammad .bn al- Alā from Ismā'īl .bn Ṣāliḥ from Abū Yunus from Muhammad .bn al-Munkadīr from Jabir ibn Abdullāh al-Anṣārī who said

The Messenger of Allah said to Ali ibn Abī Ṭālib

"Are you not pleased that your position to me is the same as the position of (Prophet, Aaron to (Prophet) Moses, yet, no Prophet is to come after me? If there had been one to be, it would have definitely been you."⁵⁹

٥٦

حدثنا أبو الحسن محمد بن جعفر الجعفي حمه لله فان حدثني أبي فان حدثني
 محمد بن محسن بن عبيد شرايبي فان حدثني أحمد بن داود فان حدثني
 محمد بن صباح فان حدثني العباس بن الربيع فان حدثني عصمة بن سماعل
 فان حدثني أبو يعقوب فان حدثني أبو هريرة فان
 قال رسول الله صلى الله عليه وآله

لَيْتَهُ أُسْرِي فِي إِيَّاسٍ سَمَاءٍ سَبَّعَهُ نَجَّحْتُ بِهِ مِنْ نَجَبٍ يَخْرُجُ
 مِنْ عِيَّانٍ بِهِ يَهْدِي وَهُوَ صِغِي حَبِيبِي فَهَلِّحْ " فَلَمَّا تَرْتُّبُ مِنْ لَعْنَتِهِ
 تَسِيَّبُ ذَنْبٍ فَانزِلْ عَنْهُ قَدْسِي " نَأْيُهُمْ رَسُوْنٌ بَلَّغَ مِنْ أَيْدِي لَيْتَهُ
 مِنْ رَبِّتٍ وَإِنْ لَمْ تَنْصُرْ فَمَا بَلَّغَتْ رِسَالَتَهُ وَإِنَّهُ يَعْصِمُكَ مِنْ لَنْدَمِي
 رَبُّ اللَّهِ لَا يَهْدِي لِقَوْمٍ يُكْفَرِينَ "

٥٧

حدثنا يحيى بن يعقوب بن زكريا حمه لله بملاء من حقه فان حدثني محمد بن
 مريد فان حدثني أبو كريب محمد بن شعلاء فان حدثني سماعل بن صباح فان
 حدثني أبو يوسف فان حدثني محمد بن منكدر عن جابر فان
 قال رسول الله صلى الله عليه وآله وبيد علي بن أبي طالب
 ما برحى أن تكون مني بمنزلة هارون من موسى لا أنه لا نبي
 بعدي (وهو جاز أن تكون بكلمة به علي)

58

Abū-Muḥammad a Ḥasan ibn 'Alī ibn Abdul āh al Alawī al-Ṭabarī narrated from Ahmad ibn Muḥammad bn Abdul āh from his grandfather from his father from Ḥammād ibn Isā from Umar bn Udhaynah from Abān ibn Abī Ayyāsh from Sulaym ibn Qays a Ḥilālī from Sa mān a. Muḥammadi who said

I once visited the Holy Prophet and saw al-Ḥusayn sitting in his lap and the Holy Prophet was kissing his forehead and lips, saying,

You are verily Sayyid (master), the son of a Sayyid, and the father of the Sayyids.

You are Imam, the son of Imam, and the father of the Imams.

You are Allah's decisive argument, the son of Allah's decisive argument, and the father of the nine Arguments.

The ninth of them is the Riser.⁶⁰

٥٨

حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْعَدَوِيُّ الطُّبْرِيُّ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي
"حَمْدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ فَإِنَّ حَدِيثِي جَدِّي حَمْدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، قَالَ
حَدَّثَنِي حَمَادُ بْنُ عَيْسَى فَإِنَّ حَدِيثِي عُمَرُ بْنُ دُرَيْدٍ، فَإِنَّ حَدِيثِي أَبِي يُوسُفَ
سَيْشٍ عَنْ سَيْبِ بْنِ قَنَسٍ الشَّهَلَانِيِّ، عَنْ سَمْعَانَ مَحْمُودِيٍّ فَإِنَّ

حَدَّثَنَا عَلِيُّ بْنُ أَبِي شَيْبَةَ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ قَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طَالِبٍ

وَيَقُولُ مَنْ عَيْبَهُ وَتَلَّثَمَ قَدَهُ وَهُوَ يَقُولُ

أَنْتَ سَيِّدُ أُمَّةٍ أَيْ سَيِّدُ أَبِي سَادَةٍ.

أَنْتَ لِأُمَّةٍ أَيْ لِأُمَّةٍ، أَبُو الْإِثْمَةِ.

أَنْتَ الْحَجَّةُ بْنُ بَعْضِهِ أَبُو حَجَّجٍ سَمْعَانِيٍّ.

تَأْتِيهِمْ كَاتِبُهُمْ

59

Abū'l Qāsim 'Ubaydulāh ibn al-Ḥasan ibn Muḥammad al Sakūnī narrated from al-Ḥasan ibn ibn Muḥammad al Bajalī from Ahmad ibn Yaḥyā bn al Ḥusayn ibn Zayd ibn Ali from his father from his grandfather al Ḥusayn ibn Zayd from Ja far ibn Muḥammad (Imam al-Ṣādiq) from his father from his father 'Ali ibn al-Ḥusayn from his father who said

Once, Imam 'Alī Amīr al Mu'minīn said, "May Allah's curse be upon him who denies my being the fourth *khalifah* (Vicegerent)."

Al-Ḥusayn ibn Zayd narrated that he, having heard this tradition, asked Imam al-Ṣādiq, "You have narrated something that may be contrary to this. Anyhow, you never tell lies."

Answering him, the Imam said,

This is true. In his Decisive Book, Almighty Allah says, "And when your Lord said to the angels, I am going to place in the earth a vicegerent (*khalifah*) 2/30) So, Prophet, Adam was the first *khalifah* of Almighty Allah.

On another place in the Holy Qur'ān, Almighty Allah also says, "O David! Verily, we have appointed you as a *khalifah* in the earth. 38/26," So, Prophet David is the second *khalifah*.

Almighty Allah has also said, "Moses said to Aaron, 'Take my place (i.e. be my *khalifah*) among my people. (7/142)'" So, Prophet Aaron is the third *khalifah*.

'Alī is the *khalifah* of Muḥammad (ṣ). Hence, May Allah's curse be upon him who denies my being the fourth *khalifah* ⁶.

حَدَّثَنَا أَبُو الْقَاسِمِ عُبَيْدُ اللَّهِ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ السَّكُونِيُّ، قَالَ حَدَّثَنِي نَحْسَنُ بْنُ مُحَمَّدٍ الْجَنْجِيُّ، قَالَ حَدَّثَنِي أَحْمَدُ بْنُ يَحْيَى بْنِ الْحُسَيْنِ بْنِ رَيْدِ بْنِ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي نَحْسَنِ بْنِ رَيْدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَمِّي نَسْرِ بْنِ نَحْسَنٍ، عَنْ أَبِيهِ، قَالَ

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

مَنْ لَمْ يَفِرْ إِلَيَّ أَبْعَدَ لِحَمَاءِ الْأَرْبَعَةِ فَعَلَيْهِ نَعْمَةُ اللَّهِ،

عَنْ نَحْسَنِ بْنِ رَيْدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَدْ رَوَيْتُمْ عَنْ هَذَا فَإِنَّكُمْ لَا تَكْفُرُونَ؟ قَالَ

نَعَمْ، فَإِنَّ اللَّهَ تَعَالَى فِي مُحْكَمِ كِتَابِهِ (وَرَدَّ قَالَ رَيْدٌ لِنَعْلَانِكَةَ بِنْتِ حَارِثِ بْنِ الْأَرْضِ حَلِيمَةَ) فَكَانَ أَوَّلَ حَلِيمَةَ لَهُ.

وَقَدْ (بَدَأَ وَوَدَّ يَا حَسَنَتُ حَلِيمَةَ فِي الْأَرْضِ) فَكَانَ دَاوُدُ النَّاسِي.

وَكَانَ هَارُونَ حَلِيمَةَ مُوسَى، قَالَ بَدَائِي (وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ حَلِيمَتِي هِيَ هَوَمِي وَأَصْبَحُ)

وَهُوَ حَلِيمَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. (فَمَنْ لَمْ يَفِرْ إِلَيَّ رَابِعُ لِحَمَاءِ فَعَلَيْهِ لَعْنَةُ اللَّهِ).

60

Abū Ḥafṣ 'Umar ibn Ibrāhīm ibn Aḥmad .bn Kathīr al-Miqarī narrated from Abdu'lāh bn Muḥammad bn 'Abd al-Azīz al-Baghawī from 'Abdu'lāh ibn Umar from 'Abd al-Malik ibn 'Umayr from Sa'īd al-Bazzāz from Abu-Hurayrah who said

The Messenger of Allah said,

'Alī ibn Abī-Ṭālib, Faṭimah, al-Ḥasan and al-Ḥusayn are the most preferred of this nation after me. May Allah's curse be upon whoever claims the opposite.⁶²

61

Abū l-Tayyib Muḥammad ibn al-Ḥusayn al-Taymal narrated from Aḥmad bn al-Anbās from Bakkar bn Ahmad from Nasr ibn Muzāḥim from Zayād .bn al-Mundhir from al-Mundhir from Sa'īd [the Persian] who said

The Messenger of Allah said,

O Sa'mān: those who love Fāṭimah, my daughter, will be with me in Paradise, and those who bear malice towards her will be in Hellfire.

O Salman The love for Fāṭimah will be helpful in one hundred difficult instances the least of which will be 1) at the hour of death, 2) in the grave, 3) at the Scale (measuring the deeds of people), 4) the gathering of people on the Judgment Day, 5) the Discriminating Bridge, 6) the display of the Records of Deeds, and 7) the Calling to Account.

As for those with whom my daughter Fāṭimah is pleased, I am pleased with them. Verily, Almighty Allah will be pleased with those who please me.

As for those with whom my daughter Fāṭimah is displeased, I am displeased with them. Verily, Almighty Allah will be displeased with those who displease me.

O Salman Woe be unto those who wrong her and wrong her husband, 'Alī Amir al-Mu'minin. Woe be unto those who wrong her adherents Shi'ah and her offspring.⁶³

٦٥

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ ابْنِ زَيْدٍ عَنْ ابْنِ أَبِي عَرِينَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَفَرَ بَعْدِي فَمِنْ كَيْفِ بَعْدِي قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَفَرَ بَعْدِي فَمِنْ كَيْفِ بَعْدِي قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عَلِيٌّ بْنُ أَبِي صَالِحٍ حَيْزُ هَدْيِهِ لَأُمَّةٍ مِنْ بَعْدِي وَقَاطِفَةٌ وَأَنْعَسَتْ
وَأَنْعَسَتْ هَمَّانٌ قَدْ تَبَيَّرَ هَذَا هَعْلِيَّةٌ بَعْدَهُ اللَّهُ

٦٦

حَدَّثَنَا أَبُو بَكْرِ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عَرِينَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَفَرَ بَعْدِي فَمِنْ كَيْفِ بَعْدِي قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَفَرَ بَعْدِي فَمِنْ كَيْفِ بَعْدِي قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَا سَمْعَانَ مِنْ أَحَبِّ قَاطِفَةٍ نَتَيْ فَهُوَ فِي أَحَبِّهِ مَعِي وَمَنْ أَبْغَضَنِي
فَهُوَ فِي نَتِي

يَا سَمْعَانَ أَلْبَسَ قَاطِفَةٌ يَنْفُخُ فِي مَائِدَةٍ مِنْ مَعْوِضِ أَيْسَرِهَا الْمَوْتُ
وَأَيْسَرُهَا تَعْبِيرَانِ وَتَحْشُرُ لِي لَصْرًا طُورًا وَتَعْرُضُ وَالْحَسَابُ

فَمَنْ رَضِيَ بِنَتِي عَنْهُ رَضِيَ عَنْهُ وَمَنْ رَضِيَ عَنْهُ رَضِيَ لِي
عَنْهُ

وَمَنْ عَصَبْتُ عَلَيْهِ قَاطِفَةٌ عَصَبْتُ عَلَيْهِ وَمَنْ عَصَبْتُ عَلَيْهِ عَصَبْتُ
لِلَّهِ عَلَيْهِ

يَا سَمْعَانَ وَإِنْ لَمْ يَظْلَمْهَا وَيُظَلِّمْ بِعَنْهَا امِيرَ الْمُؤْمِنِينَ عَلِيًّا، وَوَيْلٌ
لِمَنْ نَطَمَ بِشَيْعَتِهَا وَذُرِّيَّتِهَا.

62

Abū'l Hasan Ahmad ibn al-Hasan al-Duḥḥāk al-Rāzī narrated to us at the city of Ray from Ḥamzah ibn Abūal-ah al-Maḳī from Abdullāh ibn Muhammad Rasmawayh from Ibn Harḥamah from Anas ibn Mālik who said

One day, the Messenger of Allah asked me to saddle his mule, so, I did I followed him, he rode on it and drove it towards the house of Alī Amīr al-Mu'minīn. The Holy Prophet asked me to saddle 'Alī's mule too, so, I did I followed them, they both rode and directed towards a vividly green land. As they rode off there, a whitish cloud shaded them. When I came closer, I heard a loud voice greeting them and saying, "Peace and Allah's mercy and blessings be upon you both." They responded to the greeting. It was Archangel Gabriel who descended and the Holy Prophet and he retired to a place for a considerable time. When the angel ascended to the heavens, the Holy Prophet called at Alī and handed him over an apple on which the following script is written out of the limitless power of Almighty Allah:

"This is a present from the Predominant Lord to His Representative, 'Alī ibn Abī-Ṭālib."⁶⁴

63

Abū- Abdullāh Ahmad ibn Muhammad ibn al-Hasan ibn Ayyūb al-Hafīz narrated from Abū- Al- Aḥmad ibn Muḥammad ibn Ja'far al-Sawwī from Muḥammad ibn al-Ḥusayn from Hafs ibn Umar from Abū Mu'āwiyah who said that al-A'mash once said to him, "May I report to you a tradition that you will never prefer anything to it?" Abū-Mu'āwiyah said, "Yes, you may." Al-A'mash said that Abū Wa'il told him alone from Abdullāh ibn 'Umar that the Messenger of Allah said

"Archangel Gabriel told me 'Alī is the best of human beings, and whoever denies it will have disbelieved."⁶⁵

٦٢

حَدَّثَنَا أَبُو النُّعْمَانِ أَحْمَدُ بْنُ نُحَيْسٍ الصُّعَدِيُّ الرَّازِيُّ بِهَاءٍ قَالَ حَدَّثَنِي حَقْرَةُ بْنُ عَبْدِ اللَّهِ حُسَيْنِي، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ رَسْمِيَّةً، قَالَ، حَدَّثَنِي أَبُو هُرَيْرَةَ عَنْ نَسْرِ بْنِ مَعْتَدٍ، قَالَ

قَالَ زَيْنُوَالٍ لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَبِهِ " يَا أَسْرُ اسْرُجْ بَعْلِي " فَأَسْرَجْتُ بَعْتَهُ، فَرَكِبَ فَتَمَعْتُهُ حَتَّى صِرْتُ بِي بَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ بِي " يَا أَسْرُ اسْرُجْ بَعْلَتَهُ " فَأَسْرَجْتُهَا فَرَكَبَهَا وَأَدْ مَعَهُمَا حَتَّى صَدَرَ لِي فَلَاقَهُ مِنَ الْأَرْضِ خَصْرَهُ بَرَهَةً فَأَطْلَقَهُمَا عَمَامَةً نَبِيصَةً حَمِيرِيَّةً هَوْدَى نَصُونِيَّ عَالِيًا: " السَّلَامُ عَلَيْكُمَا وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ " فَهَرَدُ السَّلَامَ وَهَيْبُ الْأَمِيرِ جَبْرِيئِيلُ عَلَيْهِ السَّلَامُ فَاعْتَدَلَا مَبِيأً فَتَمَّ ابْنُ عَرَجٍ بِي سَمَاءً دَعَا لِنَبِيِّ صَنَى إِلَهُ عَلَيْهِ وَبِهِ عَسَا عَلَيْهِ السَّلَامَ وَبَاهِهِ تَضَاعَةُ عَلَيْهَا مُنْظَرٌ مَكْتُوبٌ مِنْ مُنْشَأَتِ لِقْدَرَةٍ " هَدِيَّةً مِنَ الطَّلَبِ عَبْدِ اللَّهِ بِي وَلِيهِ عَيْيٌ بِي بِي طَالِبِي، "

٦٣

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ نُحَيْسٍ بِي يُوْبُ أَنْعَاطُ رَحِمَهُ اللَّهُ هَارِ حَدَّثَنِي أَبُو عَمْرِو أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ جَعْفَرِ نَصُونِيٍّ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ نُحَيْسٍ هَارِ حَدَّثَنِي حَمْرُ بْنُ عُمَرَ، هَارِ حَدَّثَنِي أَبُو مُعَاوِيَةَ، هَارِ قَالَ بِي لَانَسِ بِ أَبِي مُعَاوِيَةَ أَلَا أَحَدُكُمْ حَدِيثٌ لَا تُخْبِرُ عَلَيْهِ؟ قَبْلُ بِي، هَدِيَّةً قَالَ حَدَّثَنِي أَبُو وَائِلٍ وَتَمَّ يَسْمَعُهُ أَحَدُ عَشْرِي، عَنْ عَبْدِ اللَّهِ هَارِ

حَدَّثَنِي زَيْنُوَالٍ لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ

قَالَ لِي جَبْرِيئِيلُ يَا مُخَفَّدُ عَنِّي حَيْرُ الْبَشَرِ مِنْ أَبِي فَقَدْ كَفَرُ

64

Al-Hasan ibn Ahmad ibn Sakhtawayh al-Majawir narrates from Muhammad ibn Ahmad al-Baghdadi from 'Isa ibn Mihran from Yahya ibn Abd al-Hamid al-Hamari from Qays ibn Rabi'ah from al-Amasi from Abu Wa'il from Abdallah ibn Mas'ud who said:

The Messenger of Allah said:

The first inhabitant of the heavens who betook 'Ali ibn Abi Talib as brother was Archangel Israfil. Then Archangel Michael and Archangel Gabriel did so. The first inhabitants of the heavens who loved 'Ali were the Bearers of the Divine Throne followed by Ridwan, the Caretaker of Paradise, and then the Angel of Death.

Verily, the Angel of Death asks Almighty Allah's mercy for those who love 'Ali ibn Abi Talib in the same way as he does for the Prophets.⁶⁶

65

Talhan ibn Ahmad ibn Muhammad ibn Zakariyya al-Nayshaburi narrated from Sinan ibn Abd al-Rahman from Ali ibn Abdallah ibn Abd al-Hamid from Hushaym ibn Bashir from Shaban ibn al-Hajaj from Ali ibn Thabit from Abu-Said al-Khidri from Ibn Abbas who said:

I heard the Messenger of Allah saying:

On the Ascension Night, I was taken to Paradise where I saw a light that was so shining that it flashed in my face. When I asked him about that light, Archangel Gabriel said, "O Muhammad, this is neither sunlight nor moonlight; rather, it came from the teeth of one of the Paradisiacal maidens of 'Ali ibn Abi Talib. As she came out of her palace and saw you, she smiled. She will keep on wandering in Paradise until 'Ali ibn Abi Talib, the Commander of the Believers, will enter it."⁶⁷

٦٤

حدثنا محمد بن الحسن بن أحمد بن سنجويه المصنف رحمه الله قال حدثني محمد بن أحمد القمي قال حدثني عمي بن مهزيب قال حدثني يحيى بن عبد الحميد الحمادي قال حدثني هجر بن الربيع قال حدثني لأعمش عن أبي رافع عن عبد الله بن مسعود قال

قال رسول الله صلى الله عليه وآله

أول من نزل علي بن أبي طالب أحمأ من أهل السماء سرفين ثم

مكركش ثم حنثين

وآخر من أحمأ من أهل السماء حملة العرش ورضون حدر الجنة

ثم ملك الموت

ورأى ملك الموت بترحم عن محمد بن علي بن أبي طالب كما يترحم

على الأنبياء

٦٥

حدثنا طحفة بن محمد بن محمد بن ربيعة البشاموري قال حدثني سنان بن عبد الرحمن قال حدثني عمي بن عبد الله بن عبد الحميد عن هشيم بن بشير قال حدثني شعبة بن الحجاج قال حدثني عمي بن زببت عن أبي سعيد الخدري عن أبي عباس قال

منفعت رسول الله صلى الله عليه وآله يقول

بني سري مني إلى سماء أدخلت نجمة عرايت سورا صرمت به

وحكي عن بخرتين ما هذ سورا الذي رأته؟

قال ما محمد ليس هذ سورا شمس ولا نور القمر وتكن حارثة

من حواشي بني أبي طالب طلعت من قصرها عنطرت لئيب

وصحكت ههنا لتور من ثيابها وهي تدور هي النجدة بي ن

مدخلها أمير المؤمنين علي بن أبي طالب

66

Abū 'Abdillāh al-Ḥusayn bn Muḥammad bn Isḥāq bn Abū Knaṭṭāb al-Sawṭī from Ismā'īl bn 'A. a. Dī bīrī from his father from A. bn Mūsā a. Riqā from his father from Ja far bn Muḥammad (a -Sādiq) from his father from Ali bn al-Husayn from his father who said

The Messenger of Allah said to 'Alī bn Ab -Ṭālib

"O 'Ali You are the best of human beings. He who doubts it will have disbelieved."⁶⁸

67

Shar'f Abū Muḥammad al Ḥasan bn Muḥammad al Alawī a. Ḥusaynī narrated from Muḥammad bn Zakarīyā from al-Abbās bn Bakkar from Abu-Bakr a. Hudha , from Ikrimah from Ibn 'Abbās who said

The Messenger of Allah said to 'Abd al-Raḥmān bn 'Awf

O 'Abdul Raḥmān You all are my companions, but 'Alī bn Abī Ṭālib is part of me and I am part of him. So, whoever compares him to anyone else will have been unfair to me; and whoever is unfair to me will have harmed me, and whoever harms me will be exposed to my Lord's curse.

O 'Abdul Raḥman Verily, Almighty Allah has revealed to me a perspicuous Book and ordered me to explain that which is revealed for all the people except 'Alī bn Abī-Ṭālib , for he does not need to be taught.

Verily, Almighty Allah has made 'Alī's eloquence and knowledge as same as my eloquence and knowledge.

If forbearance were to be represented by a human being, it would certainly be 'Alī bn Abī-Ṭālib who represents it.

٦٦

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ مُحَمَّدٍ بْنِ سَعْدِ بْنِ أَبِي خَطَّابٍ السَّوْطِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ السَّمْعِيُّ عَنْ أَبِيهِ قَالَ حَدَّثَنِي عَمِيٌّ بْنُ مُوسَى بَرَّحَةَ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمِيٍّ بْنِ نُجَيْمٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ

السَّلَامُ

يَا عَمْرُؤُ تَبْ حَبِيزٌ لَا يَشْتَبِرُ لَا يَشْتَبِرُ حَيْثُ الْآءُ مِنْ كُفْرِهِ

٦٧

حَدَّثَنِي شَرِيفُ السَّقَبِيِّ أَبُو مُحَمَّدٍ أَحْمَدُ بْنُ مُحَمَّدٍ تَقْوِيُّ الْأَصْحَابِيِّ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ رَكِيَّةٍ قَالَ حَدَّثَنِي عَبَّاسُ بْنُ بَكْرٍ قَالَ حَدَّثَنِي أَبُو بَكْرٍ الْهَدَيْيُّ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيٌّ أَنْزَلَ فِي عَمْرٍو

يَا عَمْرُؤُ سَرَحْتُمْ أَنْتُمْ أَصْحَابِي وَعَلِيٌّ بْنُ أَبِي طَالِبٍ مِنِّي وَأَنَا مِنْ عَمِيٍّ مِمَّنْ قَامَهُ بَعِيرُهُ فَمَدَّ حِمَابِي وَمَنْ حَمَابِي فَقَدْ آذَى بِي وَمَنْ آذَى بِي فَمِنِّي نَعْنُ رِبِّي

ثُمَّ قَالَ لِرُحَيْنِ بْنِ أَمَلَةَ بَعْدَ أَنْزَلِ أَمْرِي عَلَيْكَ كِتَابًا مُبِينًا وَأَمْرِي أَنْ أُنْسَ لِنَاسٍ مِمَّنْ بَرَّأ إِلَيْهِمْ مَا جَلَأَ عَلَيَّ بِنِ أَبِي طَالِبٍ فَلَبَّاهُ يَسْتَعْمِي عَنْ لَيْسٍ

بِئْسَ لِلَّهِ تَمَائِي جَدْرٌ فَصَاحَتُهُ كَفَصَاحَتِي وَسَرِيَّتُهُ كَدِرَاتِي وَتَوَكَّأَنَّ الْعَطْمُ رَحُلًا لَكَانَ عَمِيًّا

If excellence were to be represented by a person, it would certainly be al-Ḥasan who represents it.

If prudence were to be represented by a character, it would certainly be al-Ḥusayn who represents it.

If decency were to be represented by an appearance, it would certainly be Fāṭimah who represents it. Moreover, she is even greater than this.

Verily, my daughter Fāṭimah is the most preferred of all the inhabitants of this earth in origin, priority, and dignity.⁶⁹

68

The judge Al-Mu'āfa' ibn Zakariyyā narrated from Ibrāhīm ibn Faḍl from al-Faḍl ibn Yusuf from al-Ḥasan ibn Sābir from Wakī' from Ḥasān ibn Urwah from his father from A'ishah who said:

The Messenger of Allāh said:

"To mention 'Alī ibn Abī Tālib is a kind of worshipping Almighty Allāh."⁷⁰

69

Abū'l-Qāsim Ja'far ibn Masrūr al-Lahḥām narrated from a Ḥusayn ibn Muḥammad from Ibrāhīm bn Muḥammad from Bilāl from Ibrāhīm ibn Sāliḥ al-Inmāṭī from 'Abdul Samad from Ja'far ibn Muḥammad (Imam a-Ṣādiq) from his father from A'ī bn al-Ḥusayn from his father who said:

The Holy Prophet was once asked to explain the following holy Qur'ānic verse: "As for those who believe and do good, for them is bliss (*ḡubā*), and a beautiful place of return (13:29)"

He answered, "This verse was revealed to convey the future manners of 'Alī, the Commander of the Believers.

ḡubā is a Paradisiacal tree that is situated in the house of 'Alī that lies in the highest class of Paradise namely, *al-firdaws*. There is no tree in Paradise but the tree of *ḡubā* holds a branch of it."⁷¹

وَبُو كَانَ بَصُورًا شَخْصًا نَكَارًا لِحَسَنٍ.

وَلَوْ كَانَ لِحَيَاءٍ صُورَةٌ لَكَانَ بَحْسِينًا.

وَبُو كَانَ الْحُسَيْنُ هَيْئَةً لَكَانَتْ قَاطِمَةً بَلْ هِيَ أَعْظَمُ.

بُو قَاطِمَةٌ نَسِي حَيْرٌ أَهْلٌ لِأَرْضٍ عُنُصْرًا وَشَرْفًا وَكِرْمًا

٦٨

حَدَّثَنِي الْقَاصِي تَمَعَانِي بِنُ رُكْرِيٍّ مِنْ حَفِيظِهِ أَنَّ حَدِيثِي إِبْرَاهِيمَ بِنُ فَضْلِ قَانَ

حَدَّثَنِي الْعَصَلُ بِنُ يُونُسَ أَنَّ حَدِيثِي نَحْسَانَ بِنُ صَدِيرٍ قَانَ حَدِيثِي وَكَتَبَ قَانَ

حَدِيثِي هُنْدًا بِنُ غُرُورَةَ عَنْ أَبِيهِ عَنْ خَالَتِهِ قَانَ

قَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

دَكَرَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عِبَادَةَ.

٦٩

حَدَّثَنِي أَبُو الْقَاسِمِ جَعْفَرُ بِنُ مَسْرُورٍ السَّخَّامِيُّ رَحِمَهُ اللَّهُ قَانَ حَدِيثِي الْحُسَيْنِ بِنُ

مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بِنُ مُحَمَّدٍ عَنْ بِلَالٍ عَنْ إِبْرَاهِيمَ بِنُ صَبِيحِ الْإِسْطَاطِيِّ عَنْ عِنْدِ

عِنْدِ عَنْ جَعْفَرِ بِنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عِيْنِي بِنُ نَحْسِينَ عَنْ أَبِيهِ قَانَ

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ قَوْلِهِ بَعَاثَنِي (طَلُوسٌ لَهُمْ وَحُسَيْنٌ

عَبِيدٌ)

عَانَ دُونَ هِيَ أَمِيرُ الْمُؤْمِنِينَ عَنِّي وَطَلُوسٌ شَعْرَةٌ هِيَ دَارُهُ وَهِيَ

هِيَ بَعْرَدُوسٌ لَيْسَ مِنَ الْمَاءِ دُونَ إِحْتِنَاءِ شَيْءٍ لَا وَغُصْنٌ مِنْهَا

فِيهَا

70

Abu'l-Qāsim Abdullāh bn Muḥammad bn Ishāq bn Sulaymān bn Hannānah a. Bazzāz narrated from `Abdullāh bn Muḥammad a. Baghawī from al-Ḥasan bn `Arafah from Zayr bn Ḥarūn from Jamīl bn al-Jawīl from Anas from `A' shah who said

I heard the Messenger of Allah saying:

'Ali is verily the best of all human beings. Whoever doubts this will have disbelieved."

Some people asked her, "Why did you then wage war against him?"

She answered, "I swear by Allah that I did not do so out of my own desire, rather it was Talḥah and al-Zubayr who induced me to do so."⁷²

71

Abū Bakr Muḥammad bn Abdullāh bn Ḥamdūn bn al-Fadl, the jurist, narrated from the judge Abd al-Raḥmān bn al-Ḥasan from Abī Ḥanīfah bn al-Ḥusayn from Shah Abdullāh bn Salamah al-Saghīr from Shu'bah bn al-Ḥajjāj from Abū Ra'ā' al-Atṭar from Samarah who said

The Holy Prophet used to come to his companions every morning to ask them about their dreams

One morning, the Holy Prophet himself narrated his dream, which was as follows

I saw in dream Ḥanzah, my uncle, and Ja'far, my cousin, sitting and holding a dish of dates from which they were eating. Immediately, that date turned into ripe dates from which they also ate.

I asked them, "According to your conclusion, what are the best deeds one may prepare for the Next World?"

They answered, "These are three: prayer, love for `Ali bn Abī Ṭālib, and secret almsgiving."⁷³

٧٠

حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ بْنِ شَحَابٍ بْنِ سُلَيْمَانَ بْنِ حِشَاكَةَ نَبْرُ بِمِصْبِهِ
 السَّلَامَ، قَالَ حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ عُرْفَةَ، قَالَ حَدَّثَنَا
 رَجَاءُ بْنُ هَارُونَ، قَالَ حَدَّثَنَا جَعْفَرُ بْنُ الطَّوِيلِ، عَنْ نَسِيبٍ، عَنْ عَائِشَةَ قَالَتْ
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ
 "عَلِيٌّ بْنُ أَبِي طَالِبٍ حَبِيزُ الْبَيْتِ مَنْ تَبَى فَقَدْ كَفَرَ"
 فَتَبَى بِهِ "وَلَمْ يَحَارِبْهُ"
 كَعَالَتْ "وَأَنَّهُ مَا حَارَبْتُهُ مِنْ ذَاتِ نَفْسِي وَمَا خَلَعَنِي عَنِّي ذَلِكَ إِلَّا
 طَلْحَةَ وَزُبَيْرَ"

٧١

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَمْدَانَ بْنِ أَبِي عَبْدِ اللَّهِ الْقَفِي، قَالَ حَدَّثَنِي الْقَاسِمُ
 عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ بْنُ الْحُسَيْنِ، وَرَوَى حَدَّثَنَا شَاهِدُ عَبْدِ اللَّهِ
 فِي سَنَةِ التَّمِيمِ فِي حَدِيثِ شُعْبَةَ بْنِ سَحَابٍ، قَالَ حَدَّثَنَا أَبُو رَجَاءٍ الْعَدَنِيُّ عَنْ
 سَعْدَةَ، وَرَوَى

كَانَ نَسِيبٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَلَّمَ أَصْبَحَ أَهْلَ عَسَى أَصْحَابَهُ
 بَوَاحِهِ يَقُولُ هَلْ رَأَى مِنْكُمْ أَحَدٌ رُؤْيَا؟ وَإِنَّ نَسِيبًا صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ أَصْبَحَ رَأَى نَوْجًا فَسَأَلَ
 رَأَيْتُمْ فِي لَعْنَةِ خَمْرَةٍ عَمِّي وَحَفَرٍ ابْنِ عَمِّي جَالِسَيْنِ بَيْنَ أَيْدِيهِمَا
 صَوٌّ مِنْ نَبِيِّ وَهُمَا يَأْكُلَانِ مِنْهُ فَمَا بَيَّنَّا أَنْ نَحْوَلَ رُطْبًا فَأَكَلَا مِنْهُ
 فَهَلَّتْ بَهُمَا "مَا وَجَدْتُمَا لِسَاعَةَ أَقْصَلِ الْأَعْمَلِ فِي الْأَحْرَةِ"
 قَدَا "أَبْصَلًا، وَحُبُّ عَمِّي بْنِ أَبِي صَالِبٍ وَحَمَاءُ لَصَدَقَةٍ"

72

Abū 'l-Faraj Muḥammad .bn al-Muzaffar ibn Qays a. Muqr' narrated from a. Hasan .bn Muḥammad .bn Sa'd from Surābah ibn Ibrāhīm from Al. ibn Muḥammad .bn Makhallad from Ja far ibn Ḥifz from Muḥammad ibn Ismā'īl from Zayd ibn 'Ayyād from Safwān .bn Salṃān from Saṃnān ibn Yasār from Ibn Abbās who said.

The Messenger of Allah said.

'Alī ibn Abī-Ṭālib to me is like my skin.

'Alī to me is like my flesh.

'Alī o me is like my bones.

'Alī to me is like the blood that flows in my veins

'Alī is my brother, my heir among my household, and my vicegerent among my people. He repays my debts and fulfills my commitments.

'Alī is my representative in the world when I die ⁷⁴

73

Abū 'l-Faraj Muḥammad .bn a. Muzaffar ibn Ahmad ibn Sa'd a. Daqqāq narrated from Ahmad ibn Muḥammad from Muḥammad ibn Maṣūr from 'Uthmān .bn Abī Shaybah from Jarir from Muḥammad ibn Yasār from a. Faḍl ibn Hārūn from Abū-Hārūn al-Abdī from Abū Bakr 'Abdul alī .bn Uthmān who said

I was once with the Holy Prophet in the orchard of 'Amir ibn Sa'd, which was located in Valley 'Aqīq. As we were walking through the orchard, we heard a date tree shouting at another. "Do you know what the palm tree said?" asked the Holy Prophet.

We replied, "Almighty Allah and His Messenger know best."

The Holy Prophet said, "The palm tree shouted "This is the Messenger of Allah, Muḥammad, whose successor is 'Alī ibn Abī-Ṭālib."

Since that day, the Holy Prophet named this palm tree as '*al-ṣayḥānī*' The shouting palm tree. ⁷⁵

حدثنا أبو الفرج محمد بن المنصور بن قيس مرقئ العقيلي رحمه الله، قال حدثني
 الحسن بن محمد بن سعيد، قال حدثني سريته أبو إبراهيم، قال حدثني علي بن
 محمد بن محمد، قال حدثني جعفر بن حفيظ قال حدثني محمد بن سماعة،
 قال حدثني زيد بن عتيص عن عمرو بن عثمان بن سماعة عن محمد بن يسار، عن ابن
 عباس قال

قال رسول الله صلى الله عليه وآله

علي بن أبي طالب مني كعلي

علي مني كعلي،

علي مني كعلي

علي مني كعلي في عروفي

علي أخي ووصيي في أهلي وجميعتي في قومي، ويقضي ديني،

ويجزي عدي

علي في الدنيا إذا عت محض عني.

حدثنا أبو الفرج محمد بن المنصور بن محمد بن سعيد العقيلي، قال حدثني أحمد
 بن محمد قال حدثني محمد بن منصور، عن عثمان بن أبي شيبة، قال حدثني
 جابر، قال حدثني محمد بن يسار، قال حدثني حفص بن هرون، عن أبي هرون
 العدي، عن أبي بكر عن الله بن عثمان قال

كُتِبَ مع النبي صلى الله عليه وآله في بستان عامر بن سعيد بعقيق

سُمِّي قَبْلاً نَحْرُ نَحْرِي أُسْتَبْرَأَ صَاحِبَ نَحْلَةٍ بِنَحْلَةٍ فَصَانَ

لِنَبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ "تَدْرُونَ مَا قَالَتِ النَّحْلَةُ؟" قَالُوا:

"بَلَى وَرَسُولُهُ أَعْلَمُ" عَنِ "صَاحِبِ أَهْلِ مُحَمَّدٍ رَسُولِ اللهِ

ووصيه علي بن أبي طالب "قَسَمَ اللهُ بِنَبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

مَنْ تَلَبَّ بِصِيغَةِ "عَلَيْهِ أَصْبَحَ"

74

Abul Hasan 'Alī ibn Muḥammad al-Rāz narrated from a-Ḥasan ibn 'Alī al-Wafawī from al-Abbās ibn Bakḵār a-Dabbī from Abu Bakr al-Huhalī from 'Ikrimah who said

Ibn Abbās was asked about the Household of the Holy Prophet, so, he described them as follows

The Household of Muḥammad are those who teach pity, give magnanimously, forsake yearnings, and obliterate catastrophes.

They are neither interested in the worldly pleasures nor do they have worldly ambitions, nor are they rudely coarse. They are thus aware all the time.

They are the best horsemen, the stars in murk, the oceans of generosity, and the extremely remote from bias

They are the chiefs of all chiefs, the masters of all masters, the aiders of the needy, and the brave lions.

They are those who attend to their prayers constantly, give alms generously, do good deeds incessantly, and forbid evildoings.⁷⁶

٧٤

حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْمَكْتُوبُ الْعَوِيُّ الرَّارِيُّ، قَالَ حَدَّثَنِي الْحَسَنُ بْنُ
 عَلِيِّ الرَّفَوِيِّ، قَالَ حَدَّثَنِي عَبَّاسُ بْنُ بَكْرِ الصَّبِيِّ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ الرَّهْبِيُّ
 قَالَ حَدَّثَنِي عِكْرَمَةُ، عَنْ عَنِ بْنِ عَبَّاسٍ قَالَ قَدِمَ إِلَيْهِ رَجُلٌ فَصَادَ بِهِ بَيْنَ عَيْنَيْهِ، أَخْبَرَنِي
 عَنْ مُحَمَّدٍ، فَصَادَ بِهِ ابْنُ عَبَّاسٍ

رُ مُحَمَّدٌ الْجَعْلِيُّ الْكُفِيُّ، ابْنُ دَلْوَرِ الْجَوْدِ، التَّارِكُونَ لَهْوِي
 لَتَّكُونَ لَرْدِي

لَا حَشَّعَ نَعَطٌ وَلَا طَمَجُ حُظْمٌ وَلَا عَنَنْطُ فُظُظٌ، هِيَ كُلُّ حَبِيٍّ يُنْعَطُ
 حَلَّاسٌ بَعِيْبٌ أَنْجَمٌ لَيْلٍ وَيَجْرُ نَبِيْبٌ بَعَادٌ لَمِيْلٍ،
 هَامَاتٌ هَامَاتٍ، وَسَادَاتٌ سَادَاتٍ، وَعَبُوثٌ حَارَاتٍ، وَلَبُوثٌ شَابَابٍ.
 أَلْمُصْبُوبِ لَصَلَاةِ الْمُوْتُوْنَ اِرْكَاهِ وَالْحَقْرِيُوْنَ الْجَسَنَاتِ وَالْمُعِيْطُوْنَ
 سَنَاتٍ

75

Abū-Muhammad Aḥmad ibn Yūsuf ibn Māmawayh al Iṣbahānī narrated in *Naysābūr* from Ḥāmid ibn Muḥammad al Harawī from 'Alī ibn Muḥammad ibn 'Isā from Muḥammad ibn Ukashān from Muḥammad ibn Salamah from Khaṣraf from Mujāhid who said

As he was asked about 'Alī ibn Abī Tālib, 'Abdullah ibn 'Abbas said to the asker

By Allah I swear, you have mentioned one of the two Weighty Things. It is he who preceded all others in uttering the Two Testimonies⁷⁷ (testifying to Almighty Allah being the One and Only God and testifying to Muḥammad being His Messenger), and it is he who offered the prayers to the two directions—Jerusalem and Makkah, and it is he who paid the two homages.

He is also the father of the two grandsons of the Holy Prophet—al Ḥasan and al Ḥusayn, and the one for whom the sun was turned back twice after it has set from the horizons; and it is he who unsheathed his sword twice, and it is he who managed the two battles—Badr and Ḥunayn.

His parable in this nation is like the parable of Dhul-Qarnayn. That is my master, 'Alī ibn Abī-Tālib.

٧٥

حدثنا أبو محمد عبد الله بن يوسف بن ماثويه لإصهايي بمسأورة قال: حدثني
 حماد بن محمد النهري، قال: حدثني علي بن محمد بن عيسى، قال: حدثني محمد
 بن عكاسه، قال: حدثني محمد بن سنان، عن حمزة، عن محمد، عن قيس
 بن عيسى، قال: قال في علي بن أبي طالب عليه السلام: قد

ركبوا ولله أحد سقنين، سبق بالشهادتين، وصلوا بقبتين وبيع
 سقنتين.

وهو ذو أسبطين بحسن والحسين ومن ركب عليه لشمس سرفين
 من بعد ما غاب عن البقبتين وجرّد السنن مارتين وهو صاحب
 بكرتين ومما حوت بندر وحسين، فقتله في لأمه مثل ذي القرنين،
 ذلك مولاي علي بن أبي طالب صلوات الله عليه.

76

Abul Hasan Ahmad ibn Jarhān a. Kindī al Kindī narrated from Ja far ibn Muhammad from Abu Bakr Ahmad ibn Ja far from Ja far ibn Muhammad from Ibrahim ibn al Hajjā from Hammad ibn Salamah from Ali ibn Zayd ibn Ja'ān from Sa'īd ibn a. Masayyab who said

The Messenger of Allah once prayed his Lord, saying, "O Allah please appoint for me an aider from the inhabitants of the heavens and an aider from the inhabitants of the earth." Hence, Almighty Allah responded to him through revelation, saying, "I have made Archangel Gabriel as your aider from among the inhabitants of the heavens, and 'Alī ibn Abī-Ṭālib as your aider from among the inhabitants of the earth."⁷⁸

77

Muhammad ibn Ali ibn Fadl al Zayyat narrated from al Husayn ibn Muhammad from a Hasan bn Rab' a. -Ma'ashun from Isma'īl ibn Aḥmad al-Warrāq from Ghayāth ibn Ibrahim from Ja far ibn Muhammad (Imam a. Sādiq) from his father from Ali ibn al-Husayn from his father who said

The Messenger of Allah said:

Very happy and optimistic, Archangel Gabriel once visited me "My dear Gabriel Why you are so happy and cheerful?" asked I He replied, "How can I not be so happy and cheerful after I witnessed how Almighty Allah had delighted my eyes by honoring your brother, successor, and the leader of your nation 'Alī ibn Abī Ṭālib?" "By which means had Almighty Allah honored my brother and the leader of my nation?" asked I The archangel replied, "Last night, Almighty Allah took pride in the worship of 'Alī before His angels and the bearers of the Divine Throne He said to them, 'Look at the one who is My Argument on My lands after My Prophet Look how he prostrates himself for Me out of his humbleness to My Majesty I thus call take you all to witness that he is the Imam of My creatures and the master of My beings.'⁷⁹

٧٦

حدثنا أبو الحسن محمد بن صالح، مكندري رضى الله عنه، عن حدسي جعفر بن محمد، عن حدسي أبو بكر حماد بن جعفر، عن حدسي جعفر بن محمد، عن حدسي أبو هبم بن عجاج، عن حدسي حماد بن سفيان، عن حدسي عبي بن ربه بن جندب، قال: حدثني سعيد بن المسيب، قال:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَبِهِ

”هُمْ خَيْرُ نَبِيٍّ وَرَبِّرَأٍ مِنْ أَهْلِ لِسْمَاءِ وَوَرِيرَأٍ مِنْ أَهْلِ الْأَرْضِ.“

فَأَوْحَى إِلَهُ مَعْنَى نَبِيٍّ تَسِي قَدْ جَعَلْتُ وَرَبْرَأٍ مِنْ أَهْلِ اسْمَاءِ

جُرْتَيْنِ وَوَرِيرَأٍ مِنْ هَلِ الْأَرْضِ عَنِّي بِنِ أَبِي صَالِبٍ.

٧٧

حدثني محمد بن عبي بن فضال، عن أبيه، عن حدسي الحسين بن محمد، عن حدسي الحسين بن ربيع، عن جندوب بن عبد الله، عن أبيه، عن حدسي عمار بن محمد، عن جعفر بن محمد، عن أبيه، عن عبي بن الحسين، عن أبيه، قال:

قَدْ مَوُؤُ بِلَهُ صَلَّى بِلَهُ عَنَّهُ وَانَهُ

بَلَ عَنِّي حَبْرَتَيْنِ صَبِيحَةَ يَوْمِ فَرِحْنَا مُسْتَبْشِرًا قَعْنَتْ ”حَبْرَتَيْنِ

حَبْرَتَيْنِ أَوْ بِنِ أَرَبْنَا فَرِحْنَا مُسْتَبْشِرًا“ فَقَالَ ”بِ مُعَمَّدَ وَكَيْفَ

لَا أَكُونُ كَكِدْبِ وَقَدْ قَرَّبْتُ عَيْبِي بَعْدَ أَكْرَمَ لِلَّهِ بِهَ أَخَاكَ وَوَصِيكَ

وَمِمَّا أَمَمْتُ عَنِّي بِنِ أَبِي صَالِبٍ.“ قَالُوا: ”وَبِمَ أَكْرَمَ اللَّهُ أَحِبِّي

وَمِمَّا مَنِي“ فَقَالَ: ”بِهَ بِلَهُ سُبْحَانَهُ وَتَعَالَى بَعْدَانَهُ الْيَارْحَةَ

مَلَائِكَةُ وَحَمَلَةُ عَرْشِهِ وَقَالَ ”مَلَائِكَةُ وَحَمَلَةُ عَرْشِي نَظَرُوا إِلَيَّ

خُجْنِي فِي أَرْضِي بَعْدَ بَيْتِي مُعَمَّرَ كَيْفَ عَمَّرَ حِدَةَ فِي تَرَابِ

تَوْصُلًا لِعَظْمَتِي شَهْدُكُمْ تَهْ مِمَّا حَمِي وَمَوْلَى بَرِي.“

78

Abū Bakr Muḥammad ibn 'Abdullāh ibn Ḥamdūn narrated from Muḥammad ibn Aḥmad from Ja'far ibn Muḥammad ibn Shākir a.-Sa'igh from Mansūr ibn Ṣafar from Maḥdī ibn Maymūn from Muḥammad ibn Sīrīn from his brother Ma'bid from Abū Sa'īd Al Khudrī who said:

The Messenger of Allah said:

Knowledge is divided into five parts four of which have been given to 'Alī ibn Abī Ṭālib while all the people's share is one part only

I swear by Him Who has sent me with the truth as conveyor of good tidings and as warner, 'Alī ibn Abī Ṭālib is more knowledgeable than all people with the one part of knowledge that is given to them⁸⁰

79

Abū-Muḥammad ibn Farīd a.-Bawshanjī narrated from al-Zubayr bn Bakkār from Ṣafyan bn Uyaynah from Abū Qulābah from Ayyūb al Sakhtiyani who reported that Anas ibn Mālik, once, met him while he was circumambulating the Holy House of God and said, "May I convey to you something that will make you happy?" Ayyūb answered, "Yes, of course You may." Hence Anas ibn Mālik narrated the following

I was standing in front of the Holy Prophet in the mosque of al-Madīnah while he was sitting in the courtyard, "Hurry up and bring me 'Alī ibn Abī-Ṭālib," he ordered. So, I went and found 'Alī and Fatimah, "The Prophet has ordered me to summon you," I said. Without delay, 'Alī responded. I was there when 'Alī greeted the Prophet who said to him, "O 'Alī! Greet (Archangel) Gabriel."

٧٨

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ خَمْسُونَ، وَرَأَى حَدِيثِي مُحَمَّدُ بْنُ أَحْمَدَ، وَرَأَى
 حَدِيثِي جَعْفَرُ بْنُ مُحَمَّدٍ، وَرَأَى سَائِرُ مُصَنِّعِي، وَرَأَى حَدِيثِي مَتَّصِرُ بْنُ صَعْبَةَ، عَنْ مَهْدِيٍّ
 بْنِ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ سَدْرٍ، عَنْ نَجْبَةَ مَعْبُدٍ، عَنْ أَبِي سَعِيدِ الْخَدْرِيِّ قَالَ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

بِعَنَمٍ حَفْصَةُ أَجْرٌ وَأَعْطِي عَلِيٌّ بِنُ أَبِي طَالِبٍ مِنْ ذَلِكَ أَرْبَعَةَ
 أَجْرًا وَأَعْطِي سَائِرُ النَّعَمِ جُزْءًا وَاحِدًا
 وَنَدَى بَعَثِي دَالِقًا يَشِيرُ أَوْ سَدِيرًا وَنَدِيرًا لَعَلِّي بِجُزْءِ النَّاسِ أَعْلَمُ مِنْ
 لِنَاسِ بَحْرَتِهِمْ.

٧٩

حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ فَرِيدٍ أَبُو شَيْخِي، وَرَأَى حَدِيثِي رَبِيعُ بْنُ يَكْرَةَ، وَرَأَى أَخْبَرَنِي
 مَعْبُدُ بْنُ عُثَيْبَةَ، وَرَأَى حَدِيثِي أَبُو فَلَانَةَ، عَنْ أَبِي بَسْمِئَةَ، قَالَ كُنْتُ أَطُوفُ
 دَيْبَةَ فَاسْتَقْسَمِي فِي الصَّوْافِ نَسُ مِنْ مَالِكٍ فَهِيَ لِي "لَا بُشْرًا بِسْمِيَّ تَفْرُخُ بِهِ؟"
 فَصَلَاةٌ فِي هَذِهِ

كُنْتُ وَفَمَا بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هِيَ مَنْجِدُ الْمَدِينَةِ
 وَهُوَ قَاعٌ فِي الرَّوْضَةِ فَتَنَ لِي "أَسْرِعْ وَتَسْمِي بِلِسَانِي بِنِ بِنِ
 طَالِبٍ."

فَدَهْنَتْ فِدَاً عَمِّي وَهَاطَمَةُ فَهَمْتُ بِهِ "بِنِ اشْتِي صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ بِسُوءِكَ."

فَجَاءَ هِيَ الْحَالُ وَكُنْتُ مَعَهُ فَسَلَّمَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
 فَقَالَ لَهُ نَبِيُّ "يَا عَمِي سَلِّمْ عَلَيَّ حَبْرَيْنِ."

'Ali said, "Peace be upon you, Gabriel"

The Archangel responded to his greeting.

The Holy Prophet then said, "Gabriel says, 'Almighty Allah greets you and says.

Blessedness shall be for you, for your adherents (Shi'ah) and for those who love you, but woe and more woe will be on those who bear malice towards you

On the Resurrection Day, a caller from inside the Divine Throne will call, 'Where are Muhammad and Ali?'

You both shall be elevated to the Seventh Sky to stand before Almighty Allah Who will say to His Prophet, "Take 'Ali to the Divine Cistern and give him this cup so that he will serve His lovers and followers from the water of that cistern and prevent all those who bear malice towards him from drinking from that cistern. He will then order that 'Ali's lovers must be exposed to an easy reckoning and then they must be allowed Paradise."⁸¹

80

Ahmad ibn Muhammad ibn Sa'ad narrated from al Husayn ibn Marfuz from Ahmad ibn Ish'aq from al-Gutrif ibn 'Abdu Salam from Abdu-Razzaq from Muhammad from al Zahri Zohar, from Abu Bakr Abdullah ibn Abdur Rahman from al-Thaman ibn 'Affan from Umar ibn al-Khattab from Abu Bakr ibn Abi Quhafah who said

I heard the Messenger of Allah saying

Verily, Almighty Allah has created from the light of 'Ali ibn Abi Talib's face angels who praise and glorify Him, while the reward of such is recorded for those who love 'Ali and his descendants.⁸²

فَعَدَّ عَنِّي عَلَيْهِ سَلَامٌ " سَلَامٌ عَلَيْكَ يَا حَبْرِيئِيلَ "

فَرَدَّ عَلَيْهِ حَبْرِيئِيلُ سَلَامًا

فَعَدَّ نَبِيُّ صَنْئِ نَسُّهُ عَلَيْهِ وَنَهَى " إِنَّ حَبْرِيئِيلَ يَقُولُ إِنَّ اللَّهَ تَعَالَى

يَعْرِى عَيْنَاتِ السَّلَامِ وَنُصُورِ

طَلُوبِي نَكَ وَكَلْبِيَعَتِكَ وَوَلَمْ يُحْيِيَنَّكَ وَوَأَسْوَلُ ثُمَّ بَوَّأْتُ لِمُعْبِضِكَ "

بَدَّ كَانُ نَوْمٌ بَعِيْمَهُ سَادَى مُنَايَ مِنْ بَطْنِ لَعْرَشِ بْنِ مُعَمَّرٍ

وَعِي

فَنَزَعُ كَمَا لِي لَسْمَاءَ بِسَدَمَةَ حَسَى نَوْقَهَا بَيْنَ يَدَيِ ابْنِ أَبِي قَيْمُونٍ

لَهُ نَسَبُهُ أَوْرَدَ عَيْتَ بَعْوَصَ، وَهَدَى لِكَاثَانَ أَعْطَاهُ حَسَى يَمْنَنِي

مُحَبِّبِهِ وَشَمَعَنَهُ وَلَا نَسَمِي أَحَدًا مِنْ مُعْبِضِيهِ، وَيَأْمُرُ بِمُحَبِّبِهِ أَنْ

يُحَدِّثُوهُ حَسَابًا يَسِيرًا وَيَأْمُرُ بِهِمْ إِنِّي بِحَسْبِهِ "

٨٠

أَخْبَرَنَا حَسَنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ وَابْنِ حَسَنَةَ أَحْمَدُ بْنُ

سَعْدِ بْنِ حَسَنَةَ أَحْمَدُ بْنُ سَعِيدٍ، عَنِ عُبَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ، قَالَ حَدَّثَنِي عَبْدُ

الرَّحْمَنِ، عَنْ مُعَمَّرٍ، عَنِ الرَّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ،

سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، قَالَ سَمِعْتُ أَبَا بَكْرٍ بْنَ

أَبِي قُحَافَةَ يَقُولُ

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ

رَبُّ اللَّهِ تَعَالَى وَتَعَالَى حَقُّهُ مِنْ نُورٍ وَحَدِيثِيٌّ مِنْ أَبِي طَالِبٍ مَلَائِكَةٌ

يُسَبِّحُونَ وَيُحَمِّدُونَ وَيُكْتَبُونَ ثَوَابَ رِبِّكَ لِمُحَبِّبِهِ وَمُحَبِّبِيهِ وَلِيَّهُ عَلَيْهِمْ

سَلَامٌ

81

The Chief of Justice, Abū- Abdul āh al-Ḥusayn ibn Hārūn al Dabbī narrated from Ahmad ibn Muḥammad from `Alī ibn al Hasan from his father from Al. ibn Mūsā (Imam al-Riḍā) from his father from Ja far ibn Muhammad (Imam al-Ṣādiq) from his father from Ali ibn al Ḥusayn from his father who said

The Messenger of Allah said.

"There will come dark sedition after me. Only those who hold fast on the Firmest Handle will escape it."

"O Allah's Messenger. What is the Firmest Handle," the attendants asked

"It is the loyalty to the Divinely commissioned, leadership of the Chief of the Prophets' Successors," answered the Holy Prophet.

"O Allah's Messenger Who is the Chief of the Prophet's Successors?" they further asked.

"He is the Commander of the Believers," answered the Holy Prophet.

"O Allah's Messenger. Who is the Commander of the Believers?" they asked.

"He is the Master of the Muslims and their Leader after me," answered the Holy Prophet.

"O Allah's Messenger Who is the Master of the Muslims and their Leader after you," they asked.

"He is my brother, `Alī ibn Abī-Ṭālib," answered the Holy Prophet.⁸³

٨٩

حَدَّثَنِي قَاصِي بَقَعِيهِ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ هَارُونَ النَّصَبِيُّ وَجَمَعَهُ اللَّهُ، هَذَا حَدِيثِي
 خُذُوا مِنْ مُحَمَّدٍ، هَذَا حَدِيثِي عَمِّي نُوَّحَسُّ، عَنْ أَبِيهِ، قَالَ حَدَّثَنِي عَنِّي بْنُ
 مُوسَى، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَنِّي بْنِ الْحُسَيْنِ عَنْ أَبِيهِ، قَالَ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

”سَتَكُونُ بَعْدِي سُنَّةٌ مُطَهَّرَةٌ لَأَحْيِي مِنْهَا مَنْ تَمَسَّكَ بِأَنْعُرُوهُ
 يُؤْتَقَى.“

عَبَسَ: ”يَا رَسُولَ اللَّهِ! وَمَا الْعُرْوَةُ الْيُوشَى؟“

شَانَ ”وَلَايَةَ سَيِّدٍ يُؤَصِّبِينَ.“

هِيَ: ”يَا رَسُولَ اللَّهِ! وَمَنْ سَيِّدُ لَوْصِبِينَ؟“

قَالَ ”أَمِيرَ الْمُؤْمِنِينَ.“

هِيَ: ”يَا رَسُولَ اللَّهِ! وَعَنْ أَمِيرِ الْمُؤْمِنِينَ؟“

هَذَا ”مَوْسَى لِمُسْتَمِينٍ وَمِنْهُمْ بَعْدِي.“

قِيلَ ”يَا رَسُولَ اللَّهِ! وَمَنْ مَوْسَى لِمُسْتَمِينٍ وَأَمَانُهُمْ بَعْدَكَ؟“

قَالَ ”أَخِي عَنِّي بْنُ أَبِي طَالِبٍ.“

82

Al-Ḥusayn ibn Muḥammad ibn Mabrān a. Dānghanū narrated from Muḥammad ibn 'Abdulāh ibn Naṣr from 'Abdulāh ibn al Muḥārah al-Daynawārī from a. Ḥasan ibn 'Alī from Muḥammad ibn 'Abdulāh ibn Urwah from Yūsuf ibn B. 'Al from Muḥammad ibn Marwān from al Sā'ib from Abu-Ṣāliḥ from Ibn 'Abbas who said

The Messenger of Allah said

While I was ascended to the heavens on the Ascension Night (*al mi'raj*), I, along with Archangel Gabriel, reached the Fourth Sky where I saw a house made of ruby. Archangel Gabriel told me, "O Muḥammad. This is Much-Frequented Place (*al hayt al ma'mūr*), which Almighty Allah had created fifty thousand years before He created the heavens and the layers of the earth. O Muḥammad, You may offer a prayer facing it."

Then, Almighty Allah ordered all the Prophets and Messengers to gather there. Archangel Gabriel lined them up after me and I led a congregational prayer there.

When I finished the prayer, a spokesperson of my Lord came to me and asked, "O Muḥammad. Your Lord sends greetings to you and asks you to ask the Messengers about the message with which they were sent to people."

I thus asked, "O Messengers: With what message had your Lord sent you before me?"

They all replied "The message with which we were sent was to call the people to the loyalty to you and to the leadership of 'Alī ibn Abī-Tālib."

This is the interpretation of Almighty Allah's saying (in the Holy Qur'ān), "Ask those of our messengers whom we sent before you. (43:45)"⁸⁴

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مَهْرٍ الدَّمَاقِيُّ مِنْ كِتَابِهِ وَأَبُو حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
 اللَّهِ بْنِ بَصْرٍ، وَابْنُ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ السَّيِّدِيُّ وَأَبُو حَدَّثَنِي مُحَمَّدُ بْنُ
 عَمْرِو بْنِ حَاشِيٍّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَأَبُو حَدَّثَنِي يُونُسُ بْنُ هَالَانَ وَأَبُو
 حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ، وَأَبُو حَدَّثَنِي النَّسَائِيُّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي عِيَّاشٍ، وَأَبُو
 قَدْرٍ رَسُوهُ بَلَدٍ صَلَّى بِهِ عَلَيْهِ وَآلِهِ

بَعَثَ عُرْجُ بْنُ يَسَّافٍ إِلَى النَّسَاءِ أَنَّهُمْ فِي مَعْبُورٍ مَعَ جَبْرِئِيلِ بْنِ يَسَّافٍ لِسَمَاءِ
 لِرَبِيعَةَ فَرَأَيْتُ بَيْتًا مِنْ نَافِذَاتِ أَحْمَرَ فَقَالَ لِي جَبْرِئِيلُ "يَا
 مُحَمَّدُ هَذَا هُوَ بَيْتُ مَعْمُورٍ حَلَمَهُ اللَّهُ بِعَالِي قَدْلٍ حَلِقٍ لِسَمْعُوبِ
 وَارْتَصِرَ بِمُحْسِنِينَ أُمَّ عَامِرٍ، فَلَمَّا بَا مُحَمَّدُ فَصَلَّ بِبَيْتِهِ."

وَأَبُو لَيْثِيٍّ صَلَّى بِهِ عَلَيْهِ وَآلِهِ ثُمَّ أَمَرَ اللَّهُ تَعَالَى حَتَّى اجْتَمَعَ
 جَمِيعُ الرُّسُلِ لِأَنْبِيَاءِ فَصَفَّوهُمْ جَبْرِئِيلُ وَرَأَى صَمًّا فَصَلَّيْتُ بِهِمْ،
 فَلَمَّا هَرَمْتُ مِنَ الْبُطْلَانِ كَسَى أَبُو مِنْ عِنْدِ رَبِّي فَقَالَ لِي "يَا
 مُحَمَّدُ رَبُّكَ يُرِيدُ اسْتِزْلَامَ وَقُورِ لَيْثِيٍّ سَأَلَ بِرُؤْمُلٍ عَلَى مَاذَا
 رَسَيْتَهُمْ قَبْلَكَ."

فَعَلَيْتُ: "مَعَالِيْرُ لُؤْمُلٍ! عَلَى مَاذَا بَعَثَكُمْ رَبِّي قَبْلِي؟"
 فَقَالَتْ أَسْرَمُلُ "عَلَى وَوَلَايَتِكَ وَوَلَايَةِ عَمِيِّ بْنِ أَبِي طَالِبٍ."
 هُوَ قَوْلُهُ بَعَثَ (وَسَأَلَ مِنْ رُسُلِنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا)

83

Abu Muhammad 'Abdullah ibn al-Ḥusayn, the righteous old man, narrated from Muḥammad .bn Alī a. A raj from Muḥammad ibn al-Ḥusayn ibn 'Abdu-Wahhāb from 'Alī .bn al-Ḥusayn from al Rabī ibn Yazīd al-Raqqāsh from Anas .bn Malik who said

The Messenger of Allah said

On the Resurrection Day, 'Alī ibn Abī-Ṭālib will be called with seven titles the first of which will be 'the veracious,' followed by 'the director, 'the worshipper, 'the guide,' 'the well guided,' 'the hero,' and "'Alī'.

He, as well as his adherents (Shi'ah), will be then allowed to pass to Paradise without being called to reckoning.⁸⁵

84

Muḥammad ibn 'Abdullah ibn Abd Al-Mutta'ib .bn Maṭar a. Shaḥḥanī narrated from 'Abdu. āh bn Sa'īd from Mu'ammal ibn Iḥāb from 'Abdu. Razzāq from Mu. amamr from al Zuhri from 'Urwah from 'Ā'ishah who said

'Alī ibn Abī-Ṭālib visited to my father Abū Bakr in his final ailment. My father was staring at 'Alī's face without casting his eyes down

When 'Alī ibn Abī-Ṭālib left, I asked my father, "Why were you looking at 'Alī's face like that?"

He replied, "O my daughter I did so because I heard the Messenger of Allah saying "To look in 'Alī's face is a kind of worshipping Almighty Allah."⁸⁶

٨٣

حدثنا أبو محمد عند الله بن الحسين الشَّيْخ الصَّيْحُ رَحِمَهُ اللهُ قَدْ حَدَّثَنَا مُحَمَّدُ
 بْنُ عَمِيٍّ الْأَعْرَجُ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ نَحْسَبِينَ بْنِ عَبْدِ الْوَهَّابِ، قَالَ حَدَّثَنِي عَمِيُّ
 بْنُ الْحُسَيْنِ، قَالَ حَدَّثَنِي الرَّيْحِيُّ بْنُ يَزِيدِ الرَّقَّاشِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

إِذَا كَانَ يَوْمُ بَقِيَّةِ نَسَائِكِ عَمْرٍُ بْنُ نَبِيٍّ طَالِبٍ بِسَبْعَةِ أَمْمَاءَ أَوْلَهَا
 يَا صِدِّيقُ يَا دُلَّ يَا غَائِبُ يَا هَدْيِي يَا مَهْدِيَّ يَا فَتَىَّ يَا عَمِيَّ
 مُرَّتٌ وَتَشِعْنَتْ لِي لِحْجَةٌ بَعْدَ حَسَابِي.

٨٤

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ مَطَرِ السَّيِّدِيِّ، وَحَدَّثَنِي أَبُو حَدَّثَنِي
 عِنْدَ اللهِ بْنِ سَعِيدٍ، وَحَدَّثَنِي مُؤَمَّرُ بْنُ هَابٍ، وَحَدَّثَنِي أَبُو حَدَّثَنِي عِنْدَ الرَّزَّاقِ
 وَحَدَّثَنِي أَبُو حَدَّثَنِي مُعَمَّرُ وَحَدَّثَنِي أَبُو حَدَّثَنِي الرَّفْرَفِيُّ وَحَدَّثَنِي أَبُو حَدَّثَنِي
 عُرْوَةُ وَحَدَّثَنِي أَبُو حَدَّثَنِي عَلِيَّ بْنَ أَبِي

حَدَّثَنِي عَنْ نَبِيِّ طَالِبٍ عَلِيَّ أَبِي فِي مَرَضِهِ الَّذِي قَنَصَهُ اللهُ تَعَالَى

فِيهِ فَجَسَّ أَبِي يَنْظُرُ بِهِ فَمَا يُرِيغُ بَصَرَهُ عَنْهُ.

فَمَا خَرَجَ عَلَيَّ بِنُ أَبِي طَالِبٍ قُلْتُ يَا أَبَا رَأَيْتُكَ تَنْظُرُ إِلَيَّ عَمِيَّ

بِنُ أَبِي طَالِبٍ فَمَا تُرِيغُ بَصَرُكَ عَنْهُ؟

فَأَنْ تَبْنِيهِ قَدْ فَجَلَّتْ هَذَا لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ

عَلَيْهِ وَآلِهِ يَقُولُ

”لَنْظُرُ إِلَيْكَ وَجْهَ عَمِيَّ عِبَادَةٌ“

85

Ja far ibn Muhammad ibn Qawlawayh narrated from 'Alī ibn al-Ḥasan a. Naḥawī from Aḥmad ibn Muḥammad from Manṣūr bn Abi Abbās from 'Alī bn Ashbāt from al-Ḥakam bn Buh'ul from Abū-Humam from Abdullāh ibn Ladhaynah from Ja far ibn Muḥammad (Imam a. Sād. q) from his father from 'Alī bn a.-Ḥusayn from his father who said

One day, 'Umar ibn Khaṭṭāb stood up and said to the Holy Prophet, "You have frequently addressed 'Alī ibn Abī-Ṭālib, saying to him, 'You are to me as same as Prophet Aaron was to Prophet Moses.' Yet, Almighty Allah has referred to Prophet Aaron in the Holy Qur'ān by name but he has not mentioned 'Alī's!"

The Holy Prophet replied, "O Rude nomad! You should have heard this verse 'This is the straight path that leads to me. (15:41) ^{87,88}

86

Muḥammad bn 'Alī ibn Saḥar narrated from Muḥammad bn al-Qāsim from Abbad bn Ya'qub from Sharaykh from al-Rukayn ibn a. Rabī from a. Qāsim ibn Ḥassān from Zayd bn Thābit who said

The Messenger of Allah said

I leave behind me the Two Weighty Things—Almighty Allah's Book and 'Alī ibn Abī-Ṭālib

Be it known to you that 'Alī ibn Abī-Ṭālib is better than Almighty Allah's Book, because it is he who interprets Almighty Allah's Book for you ⁸⁹

87

The Judge Abū'l-Faraj al-Mu'āfā ibn Zakariyyā narrated in the al-Rusafan Mosque from Muḥammad bn 'Alī ibn Abdu-Ḥamid ibn Zayyār ibn Yan'yā al-Qurayshī from Abdu-Razzāq from Ṣadaqah al-Absī from Zadhān from Salmān a. Muḥammadi who said

One day, I visit the Holy Prophet and greeted him. I then visited Lady Fāṭimah and greeted her. She then asked, "O Abū Abdullah al-Ḥasan and al Ḥusayn are crying out of hunger. Please, take them from the hands and lead them out to their grandfather."

I took them to the Holy Prophet who said to them, "O my dearest ones What are complaining from?"

They both replied, "O Allah's Messenger: We desire for food."

The Holy Prophet prayed Almighty Allah, saying, "O Allah. Please, feed them."

Immediately, I saw in the Holy Prophet's hand a quince that was as big as a jar. It seemed to be whiter than milk, sweeter than honey, and softer than butter. The Holy Prophet then rubbed it with his thumb and cut it to two halves, giving one half to each of al-Ḥasan and al Ḥusayn. So, I gazed at the two halves in their hands and desired for a piece. The Holy Prophet asked me, "O Salman. Do you desire to have it?"

"Yes, I do, O Allah's Messenger," replied I

The Holy Prophet said, "O Salmān This is from the fruit of Paradise. No one is allowed to eat from it before he/she escapes Hellfire and the Reckoning (on the Resurrection Day) However, you are on the right path."⁹⁰

خَدَّ النَّصِيبِي أَبُو مَرْحُوحٍ حُدَّافِي نَسْرَكْرِي فِي جَامِعِ الرِّضَا فِيهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَبْدِ مُحَمَّدِ بْنِ رَبِيعِ بْنِ يَحْيَى الْفَرَسِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، قَالَ أَخْبَرَنِي صَدَقَةُ نَعْبَسِي، قَالَ أَخْبَرَنِي رَدَّاءُ، عَنْ سَمَاءَ، قَالَتْ

أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَبِهِ وَسَلَّمَ عَلَيْهِ ثُمَّ حَبَسْتُ عَنِّي فَاصْبِرْ
عِيْنَهَا بِسَلَامٍ كَسَمِعْتُ عَلَيْهَا فَصَلَّتْ "يَا أَبَا عَبْدِ اللهِ! هَذَا
لِحَسْبِ وَتَحْسِينِ حَتَمَانَ بَنِيهِمْ. حُدَّافِي بِأَيْدِيهِمَا فَخَرَجَ بِهِمَا إِلَى
جَدِّهِمَا"

فَأَخْبَرْتُ بِأَيْدِيهِمَا وَحَمَلْتُهُمْ حَتَّى أَتَيْتُ بِهِمَا إِلَى النَّبِيِّ صَلَّى اللهُ
عَلَيْهِ وَبِهِ فَصَالَ "مَا لَكُمَا يَا حَبِيبَتَايَ؟"
قَالَا "شَتْنَاهُ صَعَمًا بِ رَسُولِ اللهِ."

فَصَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَبِهِ "اللَّهُمَّ اطْعِمَهُمَا." ثَلَاثًا.
رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ فِي بَدِيعِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَبِهِ
شَبِيهَةً بِمَلَكٍ مِنْ قِلَالِ فَجْرٍ، أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ
نَفْسٍ وَثِيْرٍ مِنْ أَرْبَابِ فَفَرَّقَهَا صَلَّى اللهُ عَلَيْهِ وَبِهِ بِأَيْدِيهِمَا
فَصَيَّرَهَا بِصُفْبِيْنِ، ثُمَّ دَفَعَهَا لَهَا لَعَسَى وَابْنِ الْحُسَيْنِ
بِصُفْبَاهَا.

فَحَبَسْتُ أَنْظُرُ إِلَى بَصْفَتَيْهِ فِي تَدْيِيهِمَا وَأَنَا أَشْتَهِيهِمَا، فَصَلَّى لِي "يَا
مَوْلَانَا أَشْتَهِيهِمَا؟"
فَقُلْتُ "نَعَمْ يَا رَسُولَ اللهِ."

قَالَ "يَا سَلْمَانَ! هَذَا طَعْمٌ مِنَ الْجَنَّةِ لَا تَأْكُلُهُ أَحَدٌ حَتَّى يَجُوعَ مِنَ
بَعْرِ وَحَبِيبَاتِ وَتَكَّ نَعْسٍ حَيْرٍ."

88

Abū-Sahl Maḥmūd .bn Umar ibn Maḥmūd a. Askar, narrated from Muḥammad .bn Umar from Yūsuf .bn Ya qūb from Muḥammad .bn Ibrāhīm from Hushām al Dastawā i from Yaḥyā ibn Abī Kathīr from Abu Salamah from Abū-Hurayrah who said

The Messenger of Allah said:

Almighty Allah created one hundred thousand angels in the Fourth Sky and three hundred in the Fifth Sky.

In the Seventh Sky, He created an angel whose head is directly under the Divine Throne while his feet are under the soil of the earth.

He also created so many angels that their numbers exceed the number of the individuals of the two tribes of Rab'ah and Muḍar (the two largest Arab tribes)

These angels neither eat nor drink anything, rather, their one and only deed is to pray Almighty Allah to send blessings on 'Alī ibn Abī Ḥālib and those who love him and to pray Him to forgive the sinful among 'Alī's adherents and lovers.⁹¹

٨٨

حدثنا أبو سهل محمود بن عمر بن محمود العسكري، عن محمد بن عمر قال: حدثني يوسف بن يعقوب، قال: حدثني مسلم بن إبراهيم، قال: حدثني هشام بن بشير قال: حدثني يحيى بن يحيى، عن أبي سمينة، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله

إن لله خلق في السماء أربعة مائة ألف علم

وفي السماء الخمسة كالأمة ملك

وخلق في السماء سابعة ملكاً رأسه تحت عرش ورجلاه تحت لثرة

وملائكة أكثر من ربيعة ومصر ليس بهم طعام ولا شراب لا

لصلاة على خير مؤمنين علي بن أبي طالب ومحببيه والاستغفار

لشيعته المؤمنين وموليه.

89

Aḥmad ibn Muḥammad ibn Mūsā ibn Urwah narrated from Muḥammad ibn Utaymān a. Mu'adḍai from Muḥammad ibn Abī-Mālik from Yazīd ibn Hārūn from Hammād ibn Salamah from Thābit from Anas ibn Mālik who said

I saw the Holy Prophet in my dream and he blamed me, saying, "O Anas. What has made you refrain from conveying the message that you had heard from me regarding 'Alī ibn Abī-Tālib until you have received the punishment?"

It was 'Alī who prayed Almighty Allah to forgive you, otherwise, you would have never even smelled the scent of paradise

You must now and up to the end of your lifetime announce and tell people that 'Alī and his progeny and their lovers will precede all others to Paradise as they will be the neighbors of Almighty Allah's Favorite Saints who are Hamzah, Ja'far, ibn Abī-Tālib, al-Ḥasan, and al-Ḥusayn

As for 'Alī, he is truly the greatest veracious one; those who love him need not fear the Resurrection Day.⁹²

٨٩

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى بْنِ عَزْرَةَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَلِيٍّ
وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ نُمَيْدٍ عَنْ يَرَبِ بْنِ هَارُونَ، عَنْ حَمَادِ بْنِ سَنَمَةَ، عَنْ
ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ

رَبَّنَا سَنِيَّ صَنَعَ اللَّهُ عَلَيْهِ وَلَهُ فِي أَنْفُسِنَا فَضَالٌ لِي.

يَا أَبَا عَلِيٍّ مَا حَمَلَتْ عَلَيَّ أَنْ لَا تُؤَدِّيَ مَا سَمِعْتَ مِنِّي فِي عَلَيٍّ بِنِ أَبِي
طَالِبٍ حَتَّى أَتُرَكَّتُ انْقُوبَةً؟

وَيَوْلَا سَعْمَارُ عَلِيٌّ سَاءَ مَا شَمَمْتَ رِيحَةَ الْجَنَّةِ أَبَدًا.

وَلَكِنَّ الشُّرَّ فِي مَعِيهِ مُعْرَكَ رَ عِلْبًا وَذُرِّيَّتُهُ وَمُجَبِّهَهُمُ السَّيِّئُونَ
لَأَوْلَىؤُونَ لِي لِحَبَّةٍ وَهُمْ حَيْرُونَ أَوْلِيَاءِ اللَّهِ، وَأَوْلِيَاءُ اللَّهِ حَمْرَةٌ
وَحُمْرُ وَالْحَسَنُ وَالْحُسَيْنُ.

وَمَا عَسَىٰ فَهُوَ لِمَسِيئِي لِأَكْبَرِ لَا يَحْشَى يَوْمَ لِقَائِهِ مَنْ أَحَبَّهُ.

90

Abul-Hasan Ali ibn Muhammad ibn Awwayyah al-Mustamili narrated from Abū Abdullāh Muḥammad ibn Aḥmad from Hamdān ibn Yahyā from Muḥammad ibn Sadaqah from Mūsā ibn Ja'far (Imam al-Kāzim) from Ja'far ibn Muḥammad (al-Sādiq) from his father from 'Alī ibn al-Husayn from his father who said:

The Messenger of Allah said:

When He created Paradise of Eden, Almighty Allah ordered it to decorate itself. It did and furthermore, swaggered.

Almighty Allah then ordered it to settle down, saying, "I swear by My Might and My Majesty, I created you for none save the believers. Blessedness be you and your inhabitants."

The Holy Prophet then said to 'Alī, "Verily, Paradise of Eden was created for none save you and your adherents Shi'ah."⁹³

91

Abu Muḥammad al-Husayn al-Fārisī narrated from Aḥmad ibn Muḥammad from Muḥammad ibn Mansūr from Muḥammad ibn Ismā'īl from Wakīl from Saḥyān from Ash'ab from Ikrimah who said:

Ibn Abbās, once, said, "The Holy Messenger of Allah said a word about 'Alī ibn Abī Ṭālib, if this word had been said about me, it should have been more pleasant to me than having in possessing the best kinds of camels."

The attendants asked, "What was that word, which Allah's Messenger said about 'Alī?"

Ibn 'Abbās replied, "The Holy Prophet said, 'O 'Alī! You are part of me and I am part of you. Your descendants are part of us and we are part of them. Your adherents, Shi'ah, are part of us and we are part of them. They will be allowed to enter Paradise five hundred years before the other nations."⁹⁴

92

Ibrāhīm ibn al-Madhār a-Khayyāt narrated from Aḥmad ibn Muḥammad ibn Sa'īd al-Raffā a. Baghdādī from Aḥmad ibn 'Alī from Abdu. ān bn Dāwūd al-Anṣārī from Mūsā ibn Al al-Qurashī from Qanbar ibn Aḥmad, the grandson of Qanbar the servant of Imam 'Alī ibn Abī-Ṭālib, from his father from his grandfather from Ka'b ibn Nawfal from Bilāl ibn Hamāmah who said

The Holy Prophet came to the people one day and his face was beaming like the moon. So 'Abd-Al Raḥmān al 'Awf asked him, "Why is your face beaming like this?"

The Holy Prophet replied, "I received good news from my Lord about my brother and cousin and about my daughter. Almighty Allah married 'Alī to Fāṭimah and ordered Rīdwan, the keeper of Paradise, to shake the tree of Ṭubā. As he did, the tree gave papers as many as the lovers of my Household. Rīdwan created angels of light under the tree and gave each angel one of these papers.

When all the people will gather on the Resurrection Day, these angels will call at the lovers of the 'Alī ibn Abī Ṭālib to come and collect your consignments.

All those who love the Ahl al-Bayt, men and women, will be given a paper by these angels. These papers will be passed as compensation for their love for 'Alī ibn Abī Ṭālib and for my daughter, Fāṭimah, and their descendants.⁹⁵

٩٢

حَدَّثَنِي أَبُو رَهْمٍ بْنُ سَدْرَةَ أَخْبَرَهُ رَجِمَهُ اللَّهُ فَإِنَّ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شَعْبَةَ
 بَرَقَ النُّعْمَانِيُّ لِي فِي طَرِيقِ مَكَّةَ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ عَيْسَى قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
 دُرُودٍ الْأَنْصَارِيُّ عَنْ مُوسَى بْنِ عَمِيٍّ لِعُرْشِيِّ قَالَ حَدَّثَنِي قَسْرُ بْنُ أَحْمَدَ بْنِ قَسْرٍ
 مُوسَى عَمِيٌّ بْنُ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ حُدَّةٍ قَالَ حَدَّثَنِي كَعْبُ بْنُ نُوفَلٍ عَنْ يَلَالِ
 بْنِ خَصْمَةَ وَ

طَلَعَ عَيْنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ وَوَجَّهَهُ مُشْرِقًا كَذَرَهُ
 يَقْمَرُ هَلَامٍ بَيْتِهِ عِنْدَ لِرَجْمَانَ بْنِ عَوْفٍ هَذَا " يَا رَسُولَ اللَّهِ مَا
 هَذَا الشُّرُوءُ "

هَذَا " بَشِيرَةٌ أُنْسِي مِنْ عِنْدِ رَبِّي فِي أَحَبِّ وَاشْرَبِ عَمِّي وَبَنَاتِي وَإِنَّ
 لَهُ تَعَالَى قَدْ زَوَّجَ عَيْنًا بِفَاطِمَةَ وَأَمَرَ بِصَوَانَ حَائِرِ الْجَنَّةِ فَهَرَّ
 شَجَرَةَ طُوبَى فَحَمَلَتْ رُقَاعًا - يَعْنِي صِيكَاكَ - بَعْدَهُ مُجَبِّي أَهْلِي
 بَيْتِي وَأَسْنَا مِنْ بَحْتَهَا مَلَائِكَةٌ مِنْ نُورٍ وَبَعَثَ إِلَيَّ كُلَّ مَنكِ صَكَا.

هَذَا سَنَوْبِ الْعَيْمَانَةَ بِأَهْلِهَا نَادَى مَلَائِكَةٌ فِي السَّحَابِ " يَا مُجَبُّو
 عَمِّي بْنِ أَبِي طَالِبٍ أَسْمُوا حُدُوا وَذَائِمُكُمْ. " فَلَا يَبْقَى مُجَبُّ لَنَا أَهْلًا
 لَبِيتُ الْآءِ وَبَعَثَ مَلَائِكَةٌ إِلَيْهِ صَكَاً هَبِيهِ فَكَأَكُهُ مِنْ لِنَارٍ مِنْ
 لِرَجَانٍ وَتَسَاءَ بَعُوضٍ حَبِيبٍ عَلِيِّ بْنِ أَبِي طَالِبٍ وَفَاطِمَةَ بَنَاتِي
 وَأَوْلَادِهِمَا "

93

Aḥmad ibn a. Jarrāh narrated from Abd a. Az ʿ ibn Yaḥyā al-Juʿalī from Muḥammad ibn Zakariyyā from Abū al-Ḥāṣib ibn Muḥamm from al-Mufaḥḥal ibn Ṣāliḥ from Jābir ibn Yazīd from Zāʿihān from Salmān and Ibn ʿAbbās who said

The Messenger of Allah said.

On the Ascension Night, I approached my Lord and I was at a distance of two bows or nearer still.

He spoke to me between the two mountains of carnelian and said,

'O Aḥmad, Verily, I created you and 'Alī from My own light, and I created these two mountains from the light of 'Alī's face

I swear by My Might and Majesty; I have created these two mountains to be a sign identify the believers from the other creatures.

I have sworn by My Might on Myself that I will not allow Hellfire to consume anyone who put a carnelian ring provided that they are loyal to 'Alī ibn Abī-Tālib⁹⁶

٩٣

حَدَّثَنَا أَحْمَدُ بْنُ الْحَرَجِيِّ، قَالَ حَدَّثَنِي عَبْدُ نَعِيمِ بْنِ يَحْيَى الْجُبُودِيُّ قَالَ حَدَّثَنِي
 مُحَمَّدُ بْنُ زَكَرِيَّا وَرَ حَدَّثَنِي عَبْدُ لَهُ بْنُ مُسْنَمٍ، قَالَ حَدَّثَنِي الْمُفَضَّلُ بْنُ صَالِحٍ،
 قَالَ حَدَّثَنِي جَدِّي أَبُو عَبْدِ اللَّهِ قَالَ حَدَّثَنِي رَدُّ، عَنْ سَمَاعٍ وَبْنِ عَبَّاسٍ قَالَا
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

رَدُّوا عَنْ رِيٍّ هَكَذَا مِنْهُ كَقَضَابِ قَوْمِيٍّ أَوْ أَدْنَى وَكَلَعَنِي بَيْنَ حَبَلِي
 الْعَمِيقِ لَمْ كَانَ

” يَا حَمْدُ بِي حَمْدِكَ وَعَلِيًّا مِنْ قَوْمِي

وَحَقِيقَةً هَدَيْتَ الْجَلِيلِينَ مِنْ نُورٍ وَحَدَّثَ عَمِيَّ بِنِ أَبِي طَالِبٍ

شَوْعَدِي وَحَلَّاسِي نَسَدَ حَلَّتْهُمُ عِلَافَةٌ نَبِيٍّ حَلَّقِي يُعْرَفُ بِهَا
 الْمُؤَمَّرُونَ.

وَلَمَّا أَفْسَحْتُ بَعْرَتِي عَلَى نَفْسِي بِي حَرَمْتُ لِنَارٍ عَلَى الْمُتَحْتَمِّ
 بِالْعَمِيقِ دَ بَوَّلَى عَمِيَّ بِنِ بِي حَلَّاسِي

94

Muhammad ibn 'Abdullāh ibn 'Ubaydullāh ibn al-Bub ūl al-Muwāl. narrated from Muhammad ibn al Ḥasan from Isā ibn Mihrān from Ubaydullāh ibn Mūsā from Khālid ibn Ṭahmān al-Khaffāf from Sa'd ibn Junādah a.- Awfī from Zayd ibn Arqam from Abū-Sa'īd al-Khidrī who said

I heard the Messenger of Allah saying,

"'Alī ibn Abī Ṭālib is the Master of the Arabs."

The attendants asked, "You, Allah's Messenger, are the Master of the Arabs. Are you not?"

The Holy Prophet replied, "I am the Master of all human beings, but 'Alī is the Master of the Arabs."

If one loves 'Alī and betakes him loyally, Almighty Allah shall love him and guide him to the right path.

But if one bears malice towards him and incurs his hostility, Almighty Allah shall deafen him and make blind his eyes.

Your duty to 'Alī is as same as your duty to me, and the obedience to him is as same as the obedience to me, except that there is no prophet to come after me

He who departs 'Alī will have departed me; and he who departs me will have departed Almighty Allah.

I am the city of wisdom, which is Paradise, and 'Alī is the door to that city.

'Alī is the best of human beings, he who rejects this fact will have disbelieved.⁵⁷

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَهْرَبَانَ قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ هُوَيْرِ قَالَ حَدَّثَنِي خَالِدُ بْنُ طَهْمَانَ الْأَخْفَافُ قَالَ سَمِعْتُ سَعْدَ بْنَ جَدَادَةَ الْعَوْفِيَّ يَذْكُرُ أَنَّهُ سَمِعَ رِيَدَ بْنَ أَسْمِ يَقُولُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخَدْرِيَّ يَقُولُ
 أَنَّهُ سَمِعَ لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ

“عَمِي بْنُ أَبِي طَالِبٍ سَيِّدُ الْعَرَبِ”

فَقِيلَ “أَنْتَ سَيِّدُ الْعَرَبِ”

فَقَالَ “أَنَا سَيِّدُكُمْ وَكُلِّكُمْ وَكُلِّ سَيِّدِ الْعَرَبِ”

مِنْ حَيْثُ وَتَوَلَّاهُ أَحِبُّهُ اللَّهُ وَوَهَّابُهُ

وَمِنْ بَعْضِهِ وَوَهَّابُهُ أَصْبَحَ لِلَّهِ وَوَهَّابُهُ

عَمِيُّ حَمِيٌّ كَحَمِيٍّ وَطَاعَتْهُ كَطَاعَتِي غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي

مِنْ قَائِمِهِ فَارْقَنِي وَمِنْ فَارْقَنِي فَارْقَنِي لَهُ

تَا مَدِينَتِهِ لِحِكْمَتِهِ وَهِيَ الْحَيَّةُ وَعَمِيٌّ بِهَا

شَكَيْفَ بَهْدِي بَهْدِي مَهْدِي أَسِي بَحْنَهُ إِلَّا مِنْ بَيْتِهَا

عَمِيٌّ حَيْرٌ لِنَشْرِ وَمِنْ أَبِي فَقَدْ كَمَرُ

95

The judge Abū-Muḥammad al Ḥasan ibn Muḥammad ibn Mūsā narrated from Aḥmad ibn Thabit from Ḥafṣ ibn Umar from Yahyā ibn Ja'far from Abd al-Raḥmān ibn Ibrāhīm from Mālik ibn Anas from Nāfi' from Abdu'lāh ibn Umar who said

The Messenger of Allah said

As for those who love 'Alī, verily Almighty Allah will accept their (ritual) prayers, fasting, and acts of worship and will respond to their supplications.

As for those who love 'Alī, verily Almighty Allah will grant them cities in Paradise as many as the veins in their bodies.

As for those who love the Household of Muḥammad, verily they will be saved from the Reckoning, the Scale, and the Discriminating Bridge.

As for those who love the Household of Muḥammad, verily I guarantee Paradise for him with the Prophets

As for those who bear malice towards the household of Muḥammad, they will have the following script written between their eyes on the Resurrection Day, "Excluded from the Mercy of Almighty Allah."⁹⁸

٩٥

حَدَّثَنِي الْقَاسِمِيُّ أَبُو مُحَمَّدٍ الْحُسَيْنِيُّ بْنُ مُحَمَّدِ بْنِ مُوسَى عَنْ حَدِيثِي عَمْرِو بْنِ نَابِغَةَ
عَنْ حَدِيثِي حَمَّزُ بْنُ عُمَرَ، وَرِ حَدِيثِي يَحْيَى بْنِ جَعْفَرٍ، قَالَ حَدَّثَنِي عَنْهُ
رَجْحَمُ بْنُ يَزِيدٍ عَنْ حَدِيثِي مَالِدُ بْنُ الْأَنْبَسِيِّ عَنْ لُكَيْعٍ عَنْ أَبِي عُمَرَ، وَرِ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

مَنْ أَحَبَّ عَيْنًا عَلَيْهِ سَلَامٌ فَسَبَّ اللَّهُ مَنَّهُ صَلَاتُهُ وَصِيَامُهُ وَفِيَامُهُ
وَسَعَادَةُ نَعْمَاهُ

أَلَا وَمَنْ أَحَبَّ عَيْنًا أَعْضَاهُ لَهُ نَكْرٌ عَرَقٌ فِي تَدْنِهِ مَدِينَةٌ فِي لِحْنَةٍ.
لَا وَمَنْ أَحَبَّ أَنْ يُحَمَّرَ أَمْسَى مِنْ لِحَابٍ وَأَنْ يَمْرُؤَ طَا.
لَا وَمَنْ عَاتَى عَسَى حُبًّا لَمْ يُحَمَّرْ فَإِنَّ كَفِيلَهُ بِإِحْنَةٍ مَعَ الْأَنْبِيَاءِ.
لَا وَمَنْ تَعَصَّى لَمْ يُحَمَّرْ حَاءَ يَوْمَ تَقْدِيمِهِ مَكْتُوبًا بَيْنَ عَيْنَيْهِ بِسَبِّ
مَنْ رَحِمَهُ اللَّهُ.

96

Abū Abdulkāh Ahmad ibn Muḥammad .bn Ayyūb narrated the following tradition from A. .bn Muḥammad .bn Uyyaynah .bn Ruwaydah from Bakr ibn Ahmad

Ahmad .bn Muḥammad al-Jarrāh from Ahmad ibn a. Fad. al Ahwāzī from Bakr ibn Ahmad from Muḥammad .bn `Alī al Naqī (Imam al Hādī.) from His father from Mūsā .bn Ja far from his father from Muḥammad .bn Alī from Fātimah Jaughter of Imām al Husayn from her father Imām al-Husayn and from her uncle Imām al Hasan from the Commander of the Believers A.ī .bn Abī-Ṭalib who said

The Messenger of Allah said.

When I entered Paradise, I saw a tree carrying jewels and garments. Beneath it, there were piebald horses. In the middle of it, there were the paradisiacal maidens. Its top comprises the Ultimate Pleasure.

So, I asked Archangel Gabriel to whom that tree belonged. The angel replied, "This tree is for your cousin, the Commander of the Believers. When Almighty Allah will allow entering Paradise, the Shi`ah will be led to this tree. They will put on the jewels and garments, ride on the piebald horses, and then a call will come with the following command.

"These are the adherents (Shi`ah) of `Alī. As they endured harm patiently in the world, they must be honored today."¹⁹

٩٦

حَدَّثَنِي أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَيُّوبَ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ
 بْنِ عُسَيْبٍ بْنِ زَيْدٍ، عَنْ بَكْرِ بْنِ أَحْمَدَ وَحَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَرَّاجِ، قَالَ
 حَدَّثَنِي أَحْمَدُ بْنُ الْفَضْلِ الْأَهْوَزِيُّ قَالَ حَدَّثَنِي بَكْرُ بْنُ أَحْمَدَ، قَالَ حَدَّثَنِي مُحَمَّدُ
 بْنُ عَمْرِو بْنِ سَعْدٍ عَنْ أَبِيهِ، قَالَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرِو
 عَنْهُمْ سَلَامٌ، عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ أَبِيهَا وَعَمِّهَا الْحَسَنِ بْنِ عَمْرِو عَلَيْهِمَا
 السَّلَامُ قَالَ حَدَّثَنَا مُرَّانُ بْنُ مَرْثَدَةَ عَنْ أَبِي طَالِبٍ غَيْبَةَ السَّلَامِ هَلْ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

لَنَا تَحْلُبُ بَعْدَهُ رَبُّنَا فِيهَا شَجَرَةٌ نَحْمِلُ لِحْيَتِي وَنَحْمِلُ، أَسْمَلُهَا
 حَرْبُ نَبِيِّ وَوَسَطُهَا حُورُ الْعَيْنِ وَهِيَ أَعْلَاهَا الرِّضْوَانُ قُلْتُ يَا
 حَبِيبِي أَلَمْ يَهْدِهِ لَشَجَرَةٍ؟

فَأَنَّ هَدَاهُ لِأَنَّ عَمَّتْ صِرَافُ الْمُؤْمِنِينَ، بِدَ أَمْرَ اللَّهِ لِحَقِيقَتِهِ
 بِالْحَوْلِ إِلَى الْحَبَّةِ يُؤْتِي شَيْعَةَ عَلِيٍّ حَتَّى يَنْتَهِي بِهِمْ، لَسَ هَدَاهُ
 بِشَجَرَةٍ هَيْلَسُونَ عَلِيٍّ وَنَحْمِلُ، وَرَكَبُونَ لِحَيْبِ الْبَلْبَقِ، وَبِيَادِي
 عَمَامِي

هَذَا شَيْعَةَ عَلِيٍّ صَبَرُوا فِي لَدُنْيَا عَلِيٍّ الْأَذَى فَسَاكِرُ مَوْجِهِمْ
 انبؤم،

Ahmad bn Muhammad bn al Husayn narrated from Wurayzah bn Muhammad bn Wurayzah from his grandfather Wurayzah bn Muhammad al Ghassāni from Ali bn Musa (Imam al Rida) from his father from Ja far bn Muhammad from his father from Ali bn al-Husayn from his father who said

The Messenger of Allah said.

When I was ascended to the heavens on the Ascension Night, I met my forefather Prophet Noah who asked me, "Whom did you appoint as your representative on your people?" I replied, "I appointed 'Ali bn Abi-Tālib." Prophet Noah said, "You have chosen an excellent representative."

Then, I met my brother Prophet Moses who asked me, "Whom did you appoint as your representative on your people?" I replied, "I appointed 'Ali bn Abi Tālib." Prophet Moses said, "You have chosen an excellent representative."

Then, I met my brother Prophet Jesus who asked me, "Whom did you appoint as your representative on your people?" I replied, "I appointed 'Ali bn Abi-Tālib." Prophet Jesus said, "You have chosen an excellent representative."

I then asked Gabriel, "Why have I not seen my father, Prophet Abraham, so far?"

Archangel Gabriel led me to an orchard where there was a tree comprising nipples just like the nipples of sheep. There were lots of babies sucking on these nipples thereby receiving their sustenance. Every time a nipple would fall out of a baby's mouth, Prophet Abraham would put it back in their mouth. So, he asked me, "O Muhammad Whom did you appoint as your representative on your people?" I replied, "I appointed 'Ali bn Abi-Tālib." Prophet Abraham said, "You have chosen an excellent representative. I have asked Almighty Allah to make me responsible for giving sustenance to the babies of Ali's Shi'ah. So, I am responsible for their sustenance until the Resurrection Day" ^{۱۱۱۱}

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ نَحْسَبِينَ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي زُرَيْرَةُ بْنُ مُحَمَّدٍ بْنِ زُرَيْرَةَ، قَالَ حَدَّثَنِي جَدِّي زُرَيْرَةُ بْنُ مُحَمَّدٍ الْعَسَاكِيُّ، قَالَ، سَمِعْتُ عَلِيَّ بْنَ مُوسَى رَضِيَ عَنْهُمَا السَّلَامُ يَقُولُ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ نَحْسَبِينَ عَنْ أَبِيهِ أَحْمَسْتَيْنِ بْنِ عَمِيٍّ عَنْهُمَا السَّلَامُ قَالَ

قَالَ سَأَلَ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

مَا أَسْرَى بِي لِي لِسْمَاءَ لَقَبِي أَبِي نُوحٍ فَقَالَ " يَا مُحَمَّدُ! مَنْ حَلَفَ عَلَيَّ أَمَّاكَ؟ "

فَقُلْتُ " عَلِيٌّ بْنُ أَبِي طَالِبٍ. "

فَقَالَ " نَعَمْ الْحَلِيفَةُ حَلَفَتْ. "

ثُمَّ لَقِبَنِي أَحْيَى مُوسَى فَقَالَ " يَا مُحَمَّدُ! مَنْ حَلَفْتَ عَلَيَّ أَمَّاكَ؟ "

فَقُلْتُ " عَلِيًّا. "

فَقَالَ " نَعَمْ الْحَلِيفَةُ حَلَفَتْ. "

ثُمَّ لَقِبَنِي أَحْيَى عَيْسَى فَقَالَ " يَا مُحَمَّدُ! مَنْ حَلَفْتَ عَلَيَّ أَمَّاكَ؟ "

فَقُلْتُ " عَلِيًّا. "

فَقَالَ " نَعَمْ الْحَلِيفَةُ حَلَفَتْ. "

(قَالَ) فَكُلْتُ لِعَبْرَتَيْنِ " يَا جِبْرَائِيلُ مَا لِي لَا أَرَى أَبِي يُزْهِمُ؟ "

رَدَّ عَلَيَّ فَقَالَ بِي لِي حَظِيرَةٌ، فَإِذَا فِيهَا شَجَرَةٌ بِهَا صُرُوعٌ كَصُرُوعِ نَعَمٍ وَرَدَّ عَلَيَّ ثُمَّ تَطَامَلُ كُلَّمَا حَرَّخَ صُرُوعٌ مِنْ قَمٍّ وَاجِبُ رَدِّهِ إِلَيْهِ.

فَقَالَ " يَا مُحَمَّدُ! مَنْ حَلَفْتَ عَلَيَّ أَمَّاكَ؟ "

فَقُلْتُ " عَلِيًّا. "

فَقَالَ " نَعَمْ الْحَلِيفَةُ حَلَفَتْ. وَإِنِّي يَا مُحَمَّدُ سَأَلْتُ اللَّهَ تَعَالَى أَنْ يُؤَلِّبَنِي بِمَا أَطْعَمَ شَيْعَةَ عَلِيٍّ، فَإِنَّ أَعْدِيَهُمْ إِلَى يَوْمِ بَقِيَّةِ. "

98

The judge Abū Ḥasan Muḥammad ibn Uthmān ibn Abdullāh a. Naṣṣībī narrated from Ja far ibn Muḥammad a - Alawī from Abdu'lān ibn Ahmad from Muḥammad ibn Z'ayd from al Mufawḍal ibn Umar from Ja far ibn Muḥammad (Imam al-Sadīq) from his father from Alī, bn al-Ḥusayn who said

Alī ibn Abī Ṭālib the Commander of the Believers, was once sitting in an open area and surrounded by people one of whom stood up and asked, "O Commander of the Believers How is it that you are enjoying such an elevated rank (in the view of Almighty Allah) while your father is tortured in Hellfire?"

Angry, Imām 'Alī replied, "Shut up! May God shut your mouth! I swear by Him Who has sent Muḥammad with the truth as Prophet, if my father intercedes for all of the sinners on earth, Almighty Allah will accept it.

How can my father be tortured while I, his son, am the one who separates the people of Paradise from those deserving Hellfire?

I swear by Him Who has sent Muḥammad with the truth as Prophet, verily the light of Abū-Ṭālib, my father, will exceed the lights of all of the creatures on the Resurrection Day except five lights the light of Muḥammad, my light, the light of Fāṭimah, the light of al Ḥasan and al Ḥusayn, and the light of the Imams, his descendants

Verily, Abū Ṭālib's light is par of our lights Almighty Allah had created his light two thousand years before he created Adam " ⁿ

٩٨

حَدَّثَنِي الْعَدِيسِيُّ أَبُو الْخُسَيْبِ مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ النَّصَبِيُّ فِي دَرِهِ عَنْ
 حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْعَبْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ، قَالَ، حَدَّثَنِي مُحَمَّدُ بْنُ
 يَزِيدَ، عَنْ نَمِقِصْرَ بْنِ عَمْرٍو - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ
 أَبِيهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَنِّي عَلَيْهِ السَّلَامُ

تَهُ كَرِ حَسِبًا فِي الرَّحْبَةِ وَنَدَسُ حَوْلَهُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ
 "يَا مُرِئُؤْمِينَ! إِنَّكَ بِالْمَكَارِئِ تُدِي نَزَلَتْ إِلَهُ فِيهِ وَتُوكَّ
 مُعَدَّبٌ هِيَ نَارٌ"

فَقَالَ لَهُ "مَنْ؟" فَصَّ لَهُ هَاتَا وَتَدِي بَعَثَ مُحَمَّدًا بِسُحُوقٍ نَبِيًّا لَوْ
 سَمِعَ أَبِي هِيَ كُلُّ مُدَّتِي عَلَى وَجْهِ الْأَرْضِ أَسْمَعُهُ اللَّهُ تَعَالَى فِيهِمْ
 "بِي مُدَّبٌ بِالنَّارِ وَأَبُو، ابْنُهُ كَسِيمٌ سَجَنَةٌ وَنَدَرٌ؟"

وَتَدِي بَعَثَ مُحَمَّدًا بِسُحُوقٍ نَبِيًّا بِرُؤُوسِ أَبِي أَبِي طَالِبٍ، يَوْمَ بَقِيَامَةِ
 لِنَطْلَعُ أَبْوَارَ بَحَلَاتِي إِلَّا حَمْسَةَ نُورٍ نُورِ مُحَمَّدٍ صَنَى إِلَهُ عَلَيْهِ
 وَبِهِ وَنُورِي وَنُورِ هَطِيمَةَ وَنُورِ حَسَنِ وَحُسَيْنِ وَنُورِ أَوْلَادِهِ مِنْ
 الْأَنْثَمَةِ.

أَلَا يَا نُورَهُ مِنْ نُورِ، حَلْفَهُ لَلَّهُ عَرَّ وَجَّزَ مِنْ قَبْلِ أَنْ يَحْشِقَ أَدَمَ
 بِأَنْبِيِّ عَامٍ،

99

Al Mu'āfā .bn Zakariyyā Abu -Fara, narrated from Muḥammad .bn Aḥmad ibn Abi Thalj from al-Ḥasan ibn Muḥammad .bn Bahrām from Yusuf .bn Mūsā a.-Qaṭṭān from Jarir from Layth from Mujahid from Ibn 'Abbās who said

The Messenger of Allah said.

"Even if all trees are pens and all seas are ink, and all the Jinn are counters, and all human beings are writers, they shall not be able to count the excellent virtues of 'Alī ibn Abī-Tālib."¹⁰²

100

Abū-Muḥammad al Hasan ibn Aḥmad ibn Muḥammad al-Mu'āfā narrated from al Husayn .bn Muḥammad .bn Ishāq from Muḥammad .bn Zakariyyā from Ja far .bn Muḥammad (Imam al-Ṣādiq) from his father from Ali ibn a.-Ḥusayn from his father from the Commander of the Believers who said

The Messenger of Allah said

Almighty Allah has granted my brother, 'Alī ibn Abī-Tālib, excellent virtues that are too numerous to count. If one mentions one of these virtues having faith in it, Almighty Allah will forgive all of his past and future sins. And if one writes one of his virtues, the angels will seek forgiveness for him as long as that written text continues to exist. And if one listens to one of his virtues, Almighty Allah will forgive all the sins that he committed using his ears. And if one reads a book about his virtues, Almighty Allah will forgive all of the sins that he committed using his eyes. To look at 'Alī ibn Abī-Tālib is a kind of worship, and to mention him is another kind of worship. Almighty Allah does not accept the beliefs of one who does not declare loyalty to 'Alī's Divinely commissioned leadership *Wilāyah* and does not renounce his enemies."¹⁰³

ENDNOTES

Isnād is a list of authorities who have transmitted a Ḥadīth of a statement, act or approval of the Holy Prophet, its reliability determines the validity of a Ḥadīth. The isnād precedes the actual text (*matn*) and takes the form "It has been related to me by A on the authority of B on the authority of C on the authority of D that the Holy Prophet said..."

¹ For maintaining readability, (س) which is an acronym for "Alayhi'-Salām" is used throughout the book to denote "May Almighty Allāh bless him, her or them", which is added after the names of the Holy Infalibles.

² The statement, Glory be to Allāh is usually used for expressing exclamation.

³ *Manāqib al Khawārizmī* pp 3

⁴ *Ibid*

⁵ *al Is'āb* by Ibn Abi al Barr 2/466 *al Sawā'iq al Muḥriqah* by Ibn Ḥajar pp 18 *Nūr al Ahsār* by al Shabānaji, pp 73

⁶ A. Tha'ālibi in *Thimār al Qulūb* pp 67, has mentioned this confession of al Jāhiz.

⁷ A. Khayyābānī in *Waqā' al A'yām* 3/474, has reported this saying from *al Anwār al-Bahāyyah*. It is also mentioned in al Daylamī's *Irshād al Qulūb*, pp 210.

I Bihār al Anwār V25 P360 H17 *Ghāyat al Marām* P450 H14 and P620 H17 *Khawārizmī* in *Manāqib* P3 and in *Maqtal* VI P19 *Yanābi' al Mawaddah* 133 *Kashf al Ghummah* VI P103 *Iḥqāq al Haqq* V6 P111 *Miṣbāḥ al Anwār* P61

2 Shaykh al-Sadūq in *al-Khiṣāl* P206 H25 *Bihār al-Anwār* V43 P26 H24 Ibn Shahrāshub in *Manāqib* V3 P103 Shaykh al-Sadūq in *Ma'ānī al Akhbār* P107 H al Qanduzi in *Yanābi' al-Mawaddah* P260 *Awā'im* VI P44 al Daylamī in *al-Firdaws al-Suyūfī* in *Tārīkh al Khayfā'* P14 Ibn Abi l-Ḥadīd in *Sharḥ Nahj al-Balāghah* V2 P451 *Hilyat al Awliyā'* V2 P42 *Khawārizmī* in *Maqtal* V P19 *Mushkil al Aḥar* V1 P48 Muḥabb al-Dīn al-Ḥabārī in *Dhakhā'ir al-Uqbā'* P43 *Mu'taṣar in al-Mukhtaṣar* V2 P47

Dhahabi in *Tārīkh al-Isām* V2 P9 *Wasīyat al-Anā* P80 *Rasafat al-Sādī* 226 *al-Isāb* V4 P385 *al-Isālah* V4 P378 *al-Sirah al-Nubawīyyah* V2 P6 *Mashāriq al-Anwār* P165 *Uṣd al-Ghābah* V5 P522

3 *Madīnat al-Ma'ājiz* P202 H4 and P238 H8 *al-Hikmah al-Mu'ār* V P499 *Bihār al-Anwār* V43 P252 *al-Awā'im* P16 *Manāqib* Ibn Shahrāshūb V3 P166

4 *Bihār al-Anwār* V35 P405 H28 *Ghāyat al-Ma'ārif* 235 H6 *al-Burhān* V2 P181 *Khawārizmī al-Maqāl* V1 P.4

5 *Bihār al-Anwār* V36 P283 *Manāqib* Ibn Shahrāshūb V P151 *Ithbāt al-Hudāt* V3 P222 through 34 different ways *al-Ḥirāq* *al-Mustaqīm* V2 P150

6 *Ghāyat al-Ma'ārif* P208 H9 *Khawārizmī al-Manāqib* P77 and *al-Ma'ārif* V1 P46 *al-Muhtadīr* P97 *Kashf al-Ḥumūmah* V P29 *Mishbāh al-Anwār* P64 *Bihār al-Anwār* V 7 P13 H25

7 *Ghāyat al-Ma'ārif* P659 *Madīnat al-Ma'ārif* P6 *al-Manāqib* *al-Khawārizmī al-Maqāl* V1 P95 *Bihār al-Anwār* V43 P308 H12 *al-Awā'im* V.6 P62 *Shaykh al-Sadūq* in his *al-Amāli* 1477 *al-Jawāhir al-Sanīyyah* P233

8 *al-Yaqūbī* P56 *Bihār al-Anwār* V27 P.79 H66 *Ghāyat al-Ma'ārif* P.7 H9 *Ithbāt al-Hudāt* V4 P168 H507 *Kashf al-Ḥumūmah* 1185 *al-Mu'adḍar* V. P23 *Rawḍat al-Jannāt* V6 P.83

9 *Ghāyat al-Ma'ārif* P69 H 4 *al-Khawārizmī al-Manāqib* P64 *Farā'id al-Samā'iyah* V P.67 L.20 *Shaykh al-Tusi* in *al-Amāli* V. P3.3 *al-Manāqib* Ibn Shahrāshūb V2 P262 *Bihār al-Anwār* V43 P2.5 *Tārīkh Dimashq* V3 P72 *Nafahāt al-Lā'liyyah* P 13 *Arā' al-Matālib* P162 *Maqṣad al-Rāghib* P29 *Ma'ārif al-Zawā'id* V5 P185. *Ibn Kathīr* in his *Tafsīr* V9 P200

10 *Ghāyat al-Ma'ārif* P69 H15 *Shaykh al-Sadūq* in *al-Amāli* P295 H14 *Bihār al-Anwār* V7 P232 *al-Jawāhir al-Sanīyyah* 1277 *Ithbāt al-Hudāt* V3 P402 *A-Jabārī* in *al-Bihar* P68 *A-Qundizī* in *Yanābi' al-Mawaddah* P83

11 *Kanz al-ʿUmmāl* P62 *Bihār al-Anwār* V27 P227 H79

12 *Madīnat al-Ma'ājiz* P143 H404 *Kanz al-ʿUmmāl* 259 *Bihār al-Anwār* V18 P300 H3

13 *Ghāyat al-Marām* P69 H16 *Kanz al-Ummāl* 185, *Ithbāt al-Hudāt* v3 P632 H860 *Bihār al-Anwār* V26 P263 H47

14 *Madīnat al-Ma'ājiz* P158 H463 Khawārizmi in *Manāqib* P245 *Kashf al-Ghummah* V P152 *Bihār al-Anwār* V43 P,23 H31 *Al-Muhtadār* P133

15 *Al-Yaqīn fī Imrat Amir al-Mu'minin* P57 *al-Burhān* V4 P17 H3 *Ghāyat al-Marām* P.7 H10 *Bihār al-Anwār* V39 P201 H22

¹⁶ Holy Qur'ān, 2:285

17 *Bihār al-Anwār* v27 p199 h27 *Madīnat al-Ma'ājiz* p143 h405 *al al-Aḥbāb* in *Khāṭun al-Abad* h17 a Khawārizmi in *maqāl* v1 p95 *al-Tarā'if* p 70 h270 *Huṣyat al-Abrār* v2 p770 *Yandhi al-Mawaddah* p486 u. *Sirāt u. Musta'āqim* v2 p.17 *Ghāyat al-Marām* p35 h21 *al-Nāsib* v1 p186 *Farā'id al-Simtavn* v2 319 h 57. *Shaykh al-Tuḥṣīn* in *al-Ghaybah* p95 *Ithbāt al-Hudāt* v2 p462 *Furāt al-Kūfi* in his *Tafsīr* p 5

18 *Ghāyat al-Marām* p543 *Shaykh al-Sadūq* in *al-Amālī* p222 *Kumāt al-Dīn* v1 p241 *Bihār al-Anwār* v23 p125 h53 *al-Tabarī* in *Bishārat al-Mustafā* p39 *Farā'id al-Simtavn* v2 p243 *Umm al-Akhbār* p16 *Bihār al-Anwār* v40 p 203 h9 a. *Khatīb al-Baghdādī* in *Tārīkh Baghdād* v1, p204 *al-Asqatānī* in *Lisān al-Mizān* v5 p19

19 Anas was the servant of the Holy Prophet and people respected and trusted him because, as you will see in this book, he narrated many authentic Hadiths. The Holy Prophet made sure that Anas heard him praising and talking about Imām Ali as his successor. Likewise, he used to warn Anas not to hide his testimony when it would be required. After the Holy Prophet's demise, Imām Ali once entered the *Masjid al-Nabi* (The Holy Prophet Mosque) and found Abu Bakr with whom he argued about the leadership of the Muslim community and the succession of the Holy Prophet. Imām Ali asked Anas to testify the truth and to tell people about some of the Holy Prophet's words concerning this matter. Unexpectedly, Anas refused, claiming that he had become too old to remember. Thus, Imam Ali said, "If you lie, then may Almighty Allah afflict you with a disease that cannot be concealed by your turban!" Nevertheless, Anas insisted, therefore, Imām Ali cursed him in the presence of all the attendants at the *Masjid al-Nabi*. Afterwards,

Anas was affected by lepersy due to which he spent the rest of his life putting a mask

20 *Ghāyat al-Marām* P585 H75 *Madīnat al-Ma'ārij* P 77 H487 *Khawārizm. n Manāqib* P31 *Khawārizm. in Maqāl al-Ḥusayn* V1 P39 *Misbāh al-Anwār* P64 *Irshād al-Qulūb* P234 *Ghāyat al-Marām* P8 H18 *al-Manāqib A. Murtadaw. n. y. v. h* p220 *Kashf al-Ghumma* V. P103 *Bihār al-Anwār* V39 P275 H52

21 *Ghāyat al-Marām* P585 H76 *Madīnat al-Ma'ārij* P163 H450 *Al-Jawāhir al-Saniyyah*

22 *Ghāyat al-Marām* v.65 H51 *Kanz al-Ummāl* P185 *Bihār al-Anwār* V26 P263 H48 *Ithbāt al-Hudāt* V3 P379 H218 *Rawā'it al-Jannāt* V6 P184 *Shaykh al-Sadūq in Amāl* P22 H6 *Al-Ṭabari in Bishārat al-Muṣṭafā* P196

23 *Ghāyat al-Marām* P390 S10. H2 *al-Burhān* V4 P237 H18 *Al-Lawāmi' al-Nūrāniyyah* P409 *Tafsīr Al-Qummi* P644 *Bihār al-Anwār* V39 P.99 H13 *Tafsīr Furāt a Kūfiy* P166 and 167 *Shawhid al-Tanzīl* V2 P191 H897 *Manāqib Ibn Sharāshūb* V2 P8 *Yanābi' al-Mawaddah* P85

24 *Al-Yaqīn fī Imrat Amir al-Mu'minin* P57 *Madīnat al-Ma'ārij* P.57 H428 *Ghāyat al-Marām* P17 H.1 *Bihār al-Anwār* V27 P8 H16 *Al-Jawāhir al-Saniyyah* P300 *Tawīl al-Aḥādīth* P186 H34

25 *Ghāyat al-Marām* P45 H51 *Kanz al-Ummāl* P121 *Ithbāt al-Hudāt* V3 P633 H862 *Shaykh al-Sadūq in Amāl* P.6 H6 *Bihār al-Anwār* V38 P90 H1 *Ghāyat al-Abrār* V1 P235

26 Dihyah al-Kalbi was one the Holy Prophet's companions. He was characterized by handsomeness. Usually, Archangel Gabriel visited the Holy Prophet in the appearance of Dihyah al-Kalbi. When Archangel Gabriel appeared as Dihyah, people would be able to see and hear him mainly because the Holy Prophet wanted them to hear the Archangel.

27 *Al-Yaqīn* P58 S79 *Ghāyat al-Marām* P.8 H12 *Madīnat al-Ma'ārij* P8 S. rath Al-Mostaqim V2 P54 *Bihār al-Anwār* V37 P307 H39 *Manāqib Ibn Shahrashūb* V2 P253

28 *Ghāyat al-Marām* P69 H17 *Al-Yaqīn* P78 *Misbāh al-Anwār* P164 *Ithbāt al-Hudāt* V4 P.70 H5.7 *Al-Sirāt al-Mustaqīm* V2

- P55 *Manāqib Ibn Shahrāshūb* V2 P254 *Bihār al-Anwār* V37 P3 H43
- 29 *Madīnat al-Ma'āz* P157 H430 *Al-Ṭabarī* in *Bishārat al-Muṣṭafā* P79 *Bihār al-Anwār* V38 P.38 H99
- 30 *al-Burrān* V4 P440 H110 *Ghāyat al-Marām* P586 H78
- 31 *Bihār al-Anwār* V37 P113 H88 *Ghāyat al-Marām* P45 H52
- 32 *Al-Yaqīn* P59 *Ghāyat al-Marām* P18 H3 *Bihār al-Anwār* V37 P296 H13 *Al-Mustaurak* V3 P192 H32 *Manāqib Ibn Shahrāshūb* V2 P253
- 33 *Ghāyat al-Marām* P18 H14
- 34 *Ghāyat al-Marām* P7 H7 *A. Musādrak* V2 P71 H1 *Kanz al-Ummāl* P208 *Bihār al-Anwār* V27 P230 H38 *Rawḍat al-Jannāt* V6 P184
- 35 *Ghāyat al-Marām* P45 H54 *Kanz al-Ummāl* P208 *Bihār al-Anwār* V25 P36, H31 *Ithbār al-Hudāt* V3 P633 H864 *Rawḍat al-Jannāt* V6 P.85
- 36 *Ghāyat al-Marām* P.66 H56
- 37 *Ghāyat al-Marām* P586 H81 *Kanz al-Ummāl* P208 *Bihār al-Anwār* V27 P.12 H86 *Rawḍat al-Jannāt* V6 P185 *Khawārizmī* in *Manāqib* P226 *Farā'id al-Simā'iyān* V. P78 H45
- ³⁸ 'Amzah is the Holy Prophet's uncle who was martyred defending Islam at the Battle of Uhud
- 39 *Bihār al-Anwār* V27 P.14 H89 *Ghāyat al-Marām* P207 H.0 *Fadā'il al-Sūrah* P2 H1 *Ta'wīl al-Ayāt* P863 H1 *Al-Ṭabarī* in *Bishārat al-Muṣṭafā* P36 *al-Arba'īn* H1
- 40 *Ghāyat al-Marām* P207 H11
- 41 *Bihār al-Anwār* V27 P.15 H90 *Khawārizmī* in *Manāqib* P226 *Mislāh al-Anwār* P.22 *Ghāyat al-Marām* P583 H47
- 42 *Ghāyat al-Marām* P660 H1.9 *A-Kharāj wa'l-Jarāh* P288 H60 *Bihār al-Anwār* V39 P.26 H3 *Ithbār al-Hudāt* V4 P551 H20 *Manāqib Ibn Shahrāshūb* V3 P69 *Madīnat al-Ma'āz* P16 H14 *Khaṣā'is al-Raḍā* P25

- 43 *Al-Yaqin* P60 *Ghāyat al-Marām* P18 H15 *Al-Itihār* P27
Bihār al-Anwār V36 P263 H84
- 44 *Ghāyat al-Marām* P638 H4 *Madinat al-Ma'āz* P9f. H245
- 45 *Al-Yaqin* P61 *Ghāyat al-Marām* P 6 H18 *Kashf al-Ghummah*
V P343 *At-Tabarī* in *Bishārat al-Mustafā* P165 *Bihār al-Anwār*
V38 P35, H3 *Mishbāh al-Anwār* P156
- 46 *Ghāyat al-Marām* P46 H57 *Khawārizm*, in *Maqtal A. Husayn*
V, P59 *Ma'āqib A. Zamaḥshar* P23 *Farā'id al-Simā'iyāt* V7
P66 H390 *Yanābī, al-Mawaddah* P82 *Al-Jarid* P. 7 [180] *Al-*
Sirāt al-Mustaqīm V2 P42 *Bihār al-Anwār* V3 P160 H.6 *Al-*
Fadā'ī P146 *Durar Bahr al-Manāqib* P106 *Al-Ma'āz* P14
Ihḳāq al-Haqq V13 P79
- 47 *Bihār al-Anwār* V27 P9 H2, *Madinat al-Ma'āz* P. 58 H432
- 48 *Bihār al-Anwār* V27 P1.6 H91 *Ghāyat al-Marām* P512 H11
- 49 *Ghāyat al-Marām* P508 H8 *Yanābī, al-Mawaddah* P64 and 127
- 50 *Bihār al-Anwār* V25 P264 H4 *Khawārizm* in *Manāqib* P226
Mishbāh al-Anwār P23 *Yanābī al-Mawaddah* P109
- 51 *Khawārizm*, in *Manāqib* P227 *A-Muḥaddar* P97 *Mashā'ir*
Anwār P1.1 *Ghāyat al-Marām* P679 H9 *Tafsīr al-Sirāt A. Khf*
P175 *Bihār al-Anwār* V7 P203 H.00 *Fadā'ī*, P3 *Al-Ma'āz*
by Shaykh al-Mufīd P354 *Kashf al-Ghummah* V1 P37.
- 52 *Khawārizm*, in *Manāqib* P227 *Ghāyat al-Marām* P 116
Yanābī al-Mawaddah P1, *Mishbāh al-Anwār* P94 *At-Tabarī* in
Bishārat al-Mustafā P68 *Bihār al-Anwār* V68 p136 H.1 *Isḥāq*
Avāl P47 H22 *Al-Fadā'ī* P. 52 H79 *Ihḳāq al-Haqq* V4 P 44 *al-*
Arba'īn P27 *Durar Bahr al-Manāqib* p 20 *Ar.ā al-Ma'āz* P29
- 53 *Bihār al-Anwār* V27 P. 1.6 H92 *Ghāyat al-Marām* P586 H83
Khawārizm in *Maqtal A. Husayn* V. 259 *Farā'id al-Simā'iyāt* V2
P294 H55, *Al-Ihḳāq* P296 *Yanābī, al-Mawaddah* P263
- 54 *Bihār al-Anwār* V27 P116 H93 *Ghāyat al-Marām* P207 H12
Khawārizm in *Manāqib* P3, *Khawārizm*, in *Maqtal A. Husayn* V1
P39 *Kashf al-Ghummah* V1 P103 *Arshād al-Qulūb* P335 *Rāḥ al-*
Mafāḥib P550 *Farā'id al-Simā'iyāt* V1 P292 H730 *Al-Manāqib* 4

Murtadawiyah P105 Yanābi at Mawaddah P86 Mishbāh al Anwār P60 Mandqil Ibn Shahrāshub V2 P7 Bihār al Anwār V19 P202

55 Ghāyat al-Marām P586 H84

56 Ghāyat al-Marām P586 H82 Madinat al Ma ājiz P149 H415 Kanz al-Ummāl P63 Bihār al Anwār V27 P228 H31 Rawdāt al Jannāt V6 P.81 At Khisāl of Shaykh a. Sadūq V1 P123 H10 Amālī of Shaykh al Tūsī V1 P365 H77 Khawārizmī in Mandqib 214 Farā'id al-Simtayn V2 P71 H396 Lisān Al Mizān V5 P70 Kisāyat al Tālib P423 At Sirāt al Mustaqim V2 P75 H14 Kashf al Ghummah V1 P94 At Tarā'if P64 H65 Mizān al I'tidāl V2 P217 Miftāh al-Ya ās P15 Durar Bahr a, Mandqib P31 Khawārizmī in Maqtal al-Husayn V1 P18

57 Ghāyat al-Marām P46 H56 Bihār al Anwār V26 P316 H81

58 Ghāyat al-Marām P207 H13 Madinat al Ma ājiz P160 H405 Mishbāh al Anwār P49 Shawāhid al Tunzil V1 P187 H242 Farā'id al-Simtayn V1 P158

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76 *Lisān Al-Mizān* V3 P237 H 052

77 i.e. the first to accept Islam

78 *Ghāyat al-Marām* P613 H9

79 *al-Burhān* V1 P27 H.4 Khawārizmī in *Manāqib* P236 Khawārizmī in *Maḡta. Al-Husayn* V. P47 *Ghāyat al-Marām* P214 H24 *Yanābī al-Mawaddah* P629 H7

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84 *Ghāyat al-Marām* P207 H.4 *Bihār a. Anwār* v26 P307 H69

- 85 Khawārizmī in *Manāqib* P228. *Ghāyat al-Marām* P587 H88. *Ihḡāq al-Ḥaqq* V4 P299. *Miṣbāḥ al-Anwār* P95.
- 86 *Bihār al-Anwār* V26 P229 H11. *Ghāyat al-Marām* P327 H21. *Amālī al-Shaykh al-Ṣadūq* P119 H9. *Kashf al-Ghummaḥ* V1 P112. *Ta'wīl al-Āyāt* P283. *Ḥilyat al-Abrār* V1 P290. *Amālī al-Shaykh al-Ṭūsī* V1 P70. *Tārīkh Dimashq* V2 P403.
- 87 Note from the translator: Some exegetes of the Holy Qur'an have interpreted this holy verse as: "The path of 'Alī is a straight path."
- 88 *Ghāyat al-Marām* P119 H75. *Bihār al-Anwār* V35 P58 H12. *Manāqib Ibn Shahrāshūb* V2 P302.
- 89 *Ghāyat al-Marām* P214 H20. *al-Burhān* V1 P28 H15. *Irshād al-Qulūb* P387.
- 90 *Madīnat al-Ma'ājiz* P216 H60. *Bihār al-Anwār* V43 P308 H72. *Al-'Awālim* V16 P62 H2. Khawārizmī in *Maqtal Al-Ḥusayn* V1 P97.
- 91 *Bihār al-Anwār* V26 P349 H22. *Ghāyat al-Marām* P19 H21. *al-ʿArbaʿīn* H9.
- 92 Khawārizmī in *Manāqib* P32. and his *Maqtal* V1 P40. *Kushf al-Ghummaḥ* V1 P104. *Ghāyat al-Marām* P580 H27. *Madīnat al-Ma'ājiz* P51 H103. *Miṣbāḥ al-Anwār* P137. *Bihār al-Anwār* V68 P40 H84.
- 93 *Ghāyat al-Marām* P587 H90.
- 94 *Ghāyat al-Marām* P459 H35.
- 95 *Bihār al-Anwār* V27 P117 H96. *Ghāyat al-Marām* P586 H85. *Tārīkh Baghdād* V4 P210 H1897. *Usd al-Ghābah* V1 P206. *Al-Ṣawā'iq al-Muḥriqah* P103. *Faḍā'il al-Khamsah fī-Ṣiḥāḥ al-Sittah* V2 P147.
- 96 *Ghāyat al-Marām* P7 H13.
- 97 *Ghāyat al-Marām* P543 H30. *Amālī Shaykh al-Ṣadūq* P317 H11. *Amālī of Shaykh al-Ṭūsī* V2 P45 h21. *Bihār al-Anwār* V40 P200 h2.
- 98 *Ghāyat al-Marām* P580 H28. *Bihār al-Anwār* V27 p120 H100. *Manāqib* of Khawārizmī P32. *Maqtal al-Ḥusayn* of al-Khawārizmī

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99 *Ghāyat al-Marām* P19 H22. *Bihār al-Anwār* V27 P120 H101. *Al-Yaqīn* P63. *Manāqib al-Khawārizmī* P32. *Maqṭal al-Ḥusayn* Khawārizmī V1 P40. *Miṣbāḥ al-Anwār* p61. *'Awālim al-Dīn* P285.

100 *Ghāyat al-Marām* P69 H21. *Bihār al-Anwār* V27 P121 H102.

101 *Al-Itujjatu 'alal-Zāhid* P72. *al-Darajāt al-Rafi'ah* P50. *Amāli Shaykh al-Ṭūsī* V1 P331 H58. *Bishārat al-Muṣṭafā* p249. *al-Ihtijāj* by al-Ṭabrisī V1 P340. *Bihār al-Anwār* V35 P69 H3. *al-Ghadīr* V7 P387 H3.

102 *Kanz al-'Ummāl* P128. *Manāqib Khawārizmī* P2. *Kifāyat al-Ṭālib* P251. *Farā'id al-Simṭayn* V1 P16. *Lisān al-Mizān* V5 P62. *Mizān al-I'tidāl* V3 P467. *Bihār al-Anwār* V4 P70 H105. *Kashf al-Ghummah* V1 H111. *Al-Ṭurāf* P138 H216. *Ḥilyat al-Abrār* V1 P289. *Yanābī' al-Mawaddah* P121. *Ghāyat al-Marām* P493 H1. *Manāqib Khawārizmī* P235. *Arjaḥ al-Maṭālib* P11. *Kashf al-Ḥaqq* V1 P108. *al-Arba'in* H38. *Miṣbāḥ al-Anwār* p121. *Ta'wīl al-Āyāt* P888 H13. *Mawaddat Dhuwī'l-Qurbā* P55.

103 *Bihār al-Anwār* V26 P229 H10. *Manāqib Khawārizmī* P2. *Kifāyat al-Ṭālib* P252. *Farā'id al-Simṭayn* V1 P19. *Mizān al-I'tidāl* V3 p467. *Amāli Shaykh al-Ṣadūq* P119 H9. *Jāmi' al-Akbār* P17. *Ta'wīl al-Āyāt* P888. *Kashf al-Ḥaqq* V1 P108. *Yanābī' al-Mawaddah* P121. *Ghāyat al-Marām* P293 H2. *Al-Muḥtadar* P98. *Kashf al-Ghummah* V1 P112.



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